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Hillel at Indiana Doing Excellent Job for Jewish Men and Women in Service



Doing an excellent job for the Jewish men and women in the service stationed on its campus is the Indiana University Hillel Foundation at Bloomington. At left are the members of Sigma Delta Tau Sorority who recently presented a skit for the Farewell Party held in honor of the first contingent of army trainees who



graduated at Indiana. Left to right are: Sylvia Blumkin, Lorraine Krasno, Norma Friedland, Dorothy Lubbar, Ruth Rosinsky, Natalie Isaacson, Jerry Goldman, Sylvia Widerschein, Betty Kraft, Lillian Nathanson, Beulah Grombacher, Barbara Begner, Judith Grusin, Elaine Gassin, Sylvia Cawn and Betty Jo Sherman.



In the center are a group of Jewish Waves reading and relaxing in the Ella R. Feibleman Memorial Room of the Foundation, and at right is a group of Hillel members joining with the servicemen and women in one of the many meals served by the Foundation.

A. D. L., COMMITTEE APPEASEMENT HIT

By G. M. COHEN

Special

SOUTH BEND—In a sharply worded attack, which found the audience surprisingly enough in complete agreement, Robert Greenfield, former paid worker for the Anti-Defamation League, charged that body with every malfeasance from exaggeration to cowardice. Mr. Greenfield said he left the employ of the Anti-Defamation League because when aligned with a Jewish organization he could not fight fascism here as well as if he were working with a non-Jewish group.

He told the audience that he is the man whom Rep. Martin Dies has in mind as the leader of the organization which controlled Winchell, and that he expected to be called to Washington to testify before the Dies Committee.

The burden of Mr. Greenfield's argument was that the A. D. L. with whom he coupled the American Jewish Committee were appeasers and that they go after "the two-bit" men, but are afraid to attack the higher ups. He criticized Judge Proskauer and Richard Gutstadt of the American Jewish Committee and the Anti-Defamation League freely and bitterly. Using as an example, Lawrence Dennis, who later was indicted by the U. S., Mr. Greenfield said that the Committee was willing to whitewash fascists as long as they were not anti-Semitic. Mr. Greenfield declared that this was an impossibility.

The latter half of Mr. Greenfield's talk was devoted to a defense of The Textbook Commission and The Protestant, both headed by Kenneth Leslie, who only recently was denounced by the American Jewish Committee. Mr. Greenfield used the term "we" in describing the Textbook Com-

mission, but denied that he is connected officially with the group. He is at present employed in private business, he said.

Mr. Greenfield took issue with the contention that the Nazis were pouring money into the United States to create division among the people. He charged that this money was supplied by native fascists, whom he said the A. D. L. and the committee were afraid to expose, even insinuating in one instance that this was because of business connections the Jews had with some of these men. He said the National Council of Christians and Jews was "a waste of your money and mine," and declared its accomplishments were nil.

Mr. Greenfield declared that men like Eddie Rickenbacker, Joe Patterson, Col. McCormick and so forth were holding down their real feelings about the Jews, but will come out at the proper time.

Mr. Greenfield said that he had a financial interest in "Undercover," and that the A. D. L. was trying to take credit for the publication of the book, but that it lay in their office gathering dust, because Mr. Gutstadt said we've known about this all the time. He said Carlson did work for the A. D. L., but quit because of the organization's appeasement policy.

PILAMS ELECT

Special

BLOOMINGTON — Officers of Pi Lambda Phi elected for the coming semester include Rex, Yale Friedman; Archon, Frank Unger, and Marshal, Ed Cohen. Brothers Lew Brody and Frank Unger were re-elected treasurer and scribe respectively.

Asks Lodge Break With Committee

Special

EAST CHICAGO — Condemning the action of the American Jewish Committee in withdrawing from the American Jewish Conference, the East Chicago lodge of B'nai B'rith passed a resolution urging the B'nai B'rith to "sever all connections with the American Jewish Committee," until it re-enters the Conference.

At the same meeting the lodge criticized the "purely defensive" methods of the Anti-Defamation League, and demanded that the Grand Lodge make the League "more aggressive and affirmative."

A third resolution supported the Conference stand on Palestine.

J. C. C. A. Nominates Nine for Board

Nine nominations for vacancies on the board of the Jewish Community Center Association were announced this week by Julian Freeman, chairman of the nominating committee. Four are present members of the board. They are George Frank, Leon Levin, Herbert Backer and John Efroymson. The five new men are Louis Strashun, Sam Ziffrin, Bob Stolkin, Manuel Leve and Nathan Regentrief. All but Mr. Strashun are members of Beth El Zedeck congregation.

In addition, three places are annually filled by the Indianapolis Jewish Federation. Their appointments are Ernest Cohn, Federation president; Dr. A. S. Jaeger and Dr. Phillip Falender.

The nomination is tantamount to election, although additional nominations may be made by petition of any five members of the Association at least one week be-

NEUSTADT BUILDING "DISGRACE"—HONOR

"The South Side building of the Talmud Torah is no longer a tribute to the memory of Rabbi Neustadt who founded the school," Dr. Leo L. Honor said Monday noon at a meeting of the community's leaders in the Lincoln Hotel. Calling it a disgrace to the community and something that will leave an unpleasant memory in the minds of the students, Dr. Honor urged that steps be taken either to rehabilitate the building, or to make arrangements to move into the Communal Building if quarters can be provided there.

Speaking of the J.E.A. school at Beth El, Dr. Honor declared that the present arrangements are not satisfactory. Under the present set-up the J.E.A. operates the school at Beth El and Beth El pays a flat sum in lieu of tuition for their children. Dr. Honor declared that the sum is entirely inadequate.

Alternatives Listed

He offered two alternatives. First, declaring that every congregation has the right to set up a school of its own, Dr. Honor suggested that Beth El set up its own school and assume full financial responsibility for that school. For the children of non members Beth El may accept them into their school or the J.E.A. may operate a small school for those children. The other alternative suggested is that the J.E.A. acquire its own premises and operate a communal school on the north side, collecting its own tuition fees in administering on a community basis.

Dr. Honor suggested the development of an extra-curricular program to cover all age groups from youths to adults, provision for a training school for Sunday School teachers, maintenance of a reference library, a file of teaching material and visual aids, and the removal of the J.E.A. offices to the center of the city where they would be convenient to everyone interested in Jewish education and provide a centralized bureau for

closer contact with community needs.

Staff Needs Encouragement

Speaking of the staff of the J. E. A., Dr. Honor stated that our staff compares well with those of other communities of similar size. He pointed out, however, that the constant local criticisms tended to lower the morale of the staff. He urged that full encouragement and support be given to the members of the staff to improve the work of the school. Regarding curriculum, he suggested that too much emphasis is being placed on mechanical reading. "The child would learn to 'daven' by participating frequently in services," he said.

Scoring the parents and the home for lack of Jewish interest, Dr. Honor stated that "most Jewish homes today are empty of Jewish content and do not inspire the child to lead a Jewish life. Parents who take the public school progress of the child seriously take very little interest in the Hebrew school. The child learns to be a Jew not in the school but in the home, and there should be an intensification of Jewish life in the home to bring the child closer to Judaism."

The entire survey contained in a forty-page report will be submitted for further study and action to a committee of the Jewish Federation, Welfare Fund, Community Center Association, J.E.A., Beth El and the Sephardic community.

Elected to the Board of Directors for a period of three years at the annual meeting Sunday were David Cook, Mrs. R. Domont, Julius Falender, Philip Grenwald, Dave Hollander, Mrs. Harold I. Platt, Ben Prince, Irving B. Ruben, David L. Sablosky, Percy Simmons, Max Sussman and Aaron Unger.

J. N. F. Here Sends \$750,000 As Encouragement

By Jewish Telegraphic Agency

NEW YORK—The sum of \$750,000 was cabled this week by the Jewish National Fund of America to J.N.F. headquarters in Jerusalem together with a message stating that "the Jewish people will never accept the restrictions of the White Paper," Judge Morris Rothenberg, president of the American J.N.F., announced.

B'nai B'rith Gets Motion for State Conference

Special

SOUTH BEND—A motion introduced by Simon Miller of East Chicago asking the Indiana-Kentucky State Association of B'nai B'rith to take steps leading to the formation of a Kentucky-Indiana Conference on the order of the American Jewish Conference, was adopted by the group meeting of Northern Indiana lodges meeting here.

This is the first time that such a step has been suggested by any community or State.

The motion will now be presented to the Board of Directors of the State Association.

In his motion, Mr. Miller referred back to The Jewish Post of Oct. 29, 1943, in which in a letter to the paper he suggested just such a body. Mr. Miller said he thought that "if Indiana will succeed in bringing to life such a convention, the rest of the states of the Union will follow us and the prestige of the Conference will become so solid that no one organization, no matter which, will be able to interfere with the Conference."

fore the annual meeting, which this year will be held on April 27. Members of the nominating committee are in addition to Mr. Freeman, Sid Mahalowitz, Dr. Harry Jacobs, Norman Isaacs and Max Klezmer.

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JEWISH POST—
DAVID M. COOK, Attorney
NOTICE TO HEIRS, CREDITORS, ETC.

In the Probate Court of Marion County, April 22, Term, 1944.
In the matter of the Estate of Emma Schubert Bopp, Deceased.
Estate Docket 126, Page 45393.
Notice is hereby given that Frank C. Bopp as Administrator of the above named estate has presented and filed final report account and vouchers in final settlement of said estate, and that the same will come up for the examination and action of said Probate Court, on the 22nd day of April, 1944, at which time all heirs, creditors or legatees of said estate are required to appear in said Court and show cause, if any there be, why said account and vouchers should not be approved. And the heirs of said estate are also required to appear and make proof of their heirship.
A. JACK TILSON, Clerk.

PUBLIC SALE
The following delinquent pledges will be sold April 8, 1944, at 9 a. m. by Samuel Feldman, Loan Office, 233 East Washington Street, Indianapolis, Indiana:

No.	Date	No.	Date
4737	12-22-42	5865	6-17-43
5393	4-10-43	5878	6-19-43
5503	4-26-43	5896	6-21-43
5546	5-1-43	5948	7-1-43
5579	5-6-43	6018	7-10-43
5587	5-7-43	6122	7-22-43
5597	5-8-43	6195	8-2-43
5733	6-1-43	6208	8-4-43
5763	6-2-43	6291	8-17-43
5767	6-3-43	6318	8-21-43
5809	6-9-43	6492	9-22-43
		6724	11-4-43

Total, 23.

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State Births

HAMMOND—Mr. and Mrs. Alfred Rifkin, Whiting, are parents of a son, born March 19, at the St. Margaret's hospital. The baby's name is Robert Samuel. The briss was held at the hospital with Rev. Jacob Bergman officiating. Mr. and Mrs. Herman Bron were present as the baby's Godfather and Godmother.

Isidore Feibleman has returned from Camp Shelby, Miss., where he spent three weeks with his son, Lt. Charles Feibleman, who was ill with pneumonia. Lt. Feibleman is now convalescing.

H. Joseph Hyman, executive director of the Indianapolis Jewish Federation, Rabbi Morris M. Feuerlicht, and Mr. and Mrs. Louis J. Borinstein, attended the Joint Distribution Committee meeting Sunday in Chicago.

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FARMER SENDS PEHLE \$100; SAYS HE'LL TAKE FIVE FAMILIES

By Jewish Telegraphic Agency

WASHINGTON — A Colorado farmer has sent the War Refugee Board a donation of \$100 "to help finance your program" and an offer to take in five Jewish refugee families "when the opportunity arises," it was revealed here.

In a letter to John W. Pehle, the Board's executive director Harry C. Rogers of Dove Creek, Colorado, expressed his own and his neighbor's gratification over the establishment of the Board and its "humane undertaking" of rescuing the Jews and other victims of Nazi persecution.

"I have been talking to some of my neighbors about the rehabilitation of the Jews as a personal responsibility and am finding fast response," he wrote. "Our bible teaches us 'we are our brother's keeper,' and this call from the persecuted Jews of Europe is the clearest and most appealing to Christianity that has been heard in 2,000 years. Enclosed is my check for \$100 to help finance your

program. I want to offer you my personal assistance when the opportunity arrives and homes are sought for these people. I will take five families on my own farm and will see that they are sheltered under the principals of the four freedoms and tutored to love our constitutional government."

Hammond Temple Seder Is Tonight

Special

HAMMOND — A seder will be held at Temple Beth El at 6:30 p. m. tonight. A dinner will be served with all the traditional dishes, prepared by the members of the Sisterhood. Relatives and friends of the congregation are welcome.

Whiting Groups Sell Bonds —

Members of the B'nai Judah Sisterhood and Whiting Hadassah sponsoring the sale of war bonds and stamps at the Hammond theaters last week, under the chairmanship of Mrs. Louis J. Wisch and Mrs. Ben Pollock, sold \$22,150 in bonds and \$161.90 in stamps.

In the Service—Pvt. Leonard Fine, son of Mrs. William Fine, will be home for the weekend to visit with his mother and friends. . . . Pvt. Lewis Levin, brother of Dr. S. S. Levin, is now stationed at Camp Campbell, Ky. He was in Hammond over the weekend and left for camp Sunday. . . . The son of Mr. and Mrs. Ralph Slavin, S-Sgt. Allen Slavin received his rating in England. . . . Pvt. Henry Feinberg, son of Mrs. Fannie Feinberg, is overseas. He has two brothers in the service.

. . . "Ziggie" Zweiban, son of Mr. and Mrs. Sol Zweiban, is now at Fort Knox, Ky. He was in charge of Italian prisoners at Fort Harrison. He was home for the weekend. . . . S-S Norman Kaplan, son of Mr. and Mrs. Sol Kaplan, at Fort Harrison, expects to go overseas soon. . . . Pfc. Milton Kaplan, also the son of the Sol Kaplan's, has just received a promotion in London, Eng. He is to be married to Miss Nina Margules on May 11th in Cambridge, England. . . . Julius Pewowar, son of Mr. and Mrs. Paul Pewowar, Hammond, has returned to civilian life with a medical discharge. He is now studying at Northwestern. . . . Pvt. Oscar Shrago was also given a medical discharge. He is now employed in California. . . . Pvt. Earl Rosenthal was home on a 3-day pass last week from Camp Shelby, Miss., to visit his wife. . . . Sgt. Milton Silver, Hammond, is at Camp Grant, Ill. . . . M. M. 2-c Marvin Feinberg, brother of Rabbi A. J. Feinberg, has recently received his promotion. He is in charge of a crew of Seabees and machinists.

Notes — Rabbi A. J. Feinberg is in New York for several days. . . . Chaplain Hirschberg and wife were in Hammond over the weekend. . . . Mrs. Nathan Bernstein has returned from Miami Beach after a month's vacation. . . . Mrs. Leon Kaplan has returned after a month at Miami Beach. . . . Mrs. Paul Pewowar has returned from Arizona, where she and her husband were vacationing. Mr. Pewowar will remain several weeks longer. . . . Mr. Jake Diamond, Hammond, is ill at the Jackson Park Hospital in Chicago.

Evansville J. W. B. Plans Seder Tonight

Special

EVANSVILLE—The Army and Navy Committee of the Jewish Welfare Board of Evansville will serve a Seder supper tonight for 100 Jewish servicemen from Camp Breckenridge at the Washington Avenue Temple. Rabbi Milton Greenwald will officiate. Mr. Richard Laver will serve a Matzo-Brie breakfast tomorrow morning at the USO Club, 8th and Main Sts.

Notes—Rabbi Milton Greenwald spoke at Temple Beth El, Knoxville, Tenn., for the Union of American Hebrew Congregations. . . . Mr. and Mrs. Sol Reese entertained their brother, Mr. Walter Reese of St. Louis and their niece and nephew, Pvt. and Mrs. Ray Teitlebaum of Cleveland, over the week-end. . . . Miss Helen Schultz spent the week-end with her parents, Mr. and Mrs. Abe Schultz before assuming her new position as Area Director for the Jewish Welfare Board of Hopkinsville, Ky., and Clarksville, Tenn. . . . Mrs. Jacob Frank has returned from Owensboro, Ky., where she attended the funeral of her brother, Mr. Lee Moss. . . . Mr. and Mrs. Joe Katz spent a few days in Indianapolis. . . . Miss Rose Green has returned from a visit with friends in Atlanta, Ga.

Members of the National Service Club who contributed and served refreshments at Fort Harrison after services last Friday night were the Mmes. Sidney Borinstein, Sol Grant, George Wolf, Sam Elster, Frieda Elster and Benjamin Borinstein. There were about seventy members of the armed forces served.

The Workman's Circle and the National Service Club will give a joint buffet card party Sunday afternoon and evening, April 16, at the Talmud Torah Building, Union and McCarty Sts. for the Jewish Labor Committee.

Mr. and Mrs. Aaron Perk, 3627 N. Illinois St., announce the birth of a daughter, March 31 at Coleman hospital.



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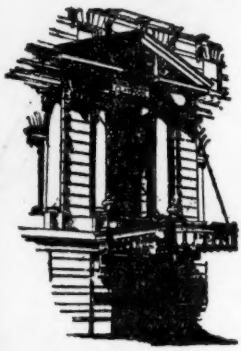
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Passover in Sing Sing Prison

By DAVID MORDECAI

Since the war began the role of the chaplains in our armed forces has come very much into the limelight. Photographs and reams of copy are published in every newspaper and periodical in the country explaining the importance of the chaplains and their duties.

That is as it should be, of course. Jewish and non-Jewish chaplains have vital roles to play in the winning of the war, and they deserve all the publicity they have been getting. But there is one set of Jewish chaplains who have been going about their work for a good many years now with almost no fanfare nor public acclaim. These are the Jewish chaplains of the National Council of Jewish Chaplains in Penal and Hospital Institutions.

One of the veterans of this unique set of rabbis is Rabbi Jacob Katz of New York, who is the guiding spirit of the Jewish inmates at Sing Sing Prison in Ossining, N. Y. For over twenty-five years he has been serving the spiritual and moral needs of inmates of the Jewish faith at this renowned penal institution, and he bears the traces of this lifetime work markedly; when he wants to he can speak the language of the inmates a good deal better, I am certain, than some of Hollywood's so-called toughs.

"When I first was appointed chaplain twenty-five years ago," he told me recently, "we used to have a Seder service on Pesach that was distinctly an irreligious affair. The strongest and most notorious inmate would set himself up as the Father and he would direct the weaklings to start asking him the Four Questions. The Passover matzos and food packages which were contributed to the men during the holiday were secreted by the bullies who demanded special concessions from the less dominant in character. It was a disgraceful situation."

Here Rabbi Katz leaned back very thoughtfully. The expression on his amicable face was that of a stern father reflecting smilingly about his mischievous brood.

"It wasn't until a Jewish physician was sent up the river," the Rabbi went on, "that religion really began to mean something to the men. They respected this doctor and when he told them to behave at services—they listened."

"The State sends the men Passover packages each year containing matzos, fruit, herring, chicken—anything they're not used to eating regularly. We no longer have a Seder service, because we learned that the men are more interested in their own personal welfare rather than in rehashing a story they already know."

"On Passover eve we assemble the men and the first thing we do is daven Maariv (say the Evening Service). You've never seen men moved more by the chanting of the chazen. They clutch their prayer-books in their hands loyally, almost fanatically. They want to cry over their own bitter fate, but the tears don't come until later. We have an orthodox service."

"After the service we have a speaker, a trained social service worker, who talks to them about the meaning of Passover in their own lives, and the significance of the holiday to the Jews abroad. The hatred for the Nazis which the

inmates bear is sometimes hard to reconcile with their callousness to other Jewish subjects.

"The speaker usually moves them to tears. Nothing that I have ever seen is more human, more touching. They are mostly grown men and I have never failed to be moved by their wailing. They develop, most of them, that is, a deep sense of religion. They want very much to come close to God."

"Many of the inmates would like to get into active fighting in the war. Others enjoy building various objects for the war effort. All of them are a set of unfortunate people who are seeking guidance and light in religion, in books, in their work, in their friends."

Rabbi Katz thinks that a sound Jewish education, not just pre-Bar Mitzvah training, would have saved many of the inmates from their present state. When Passover comes to Sing Sing many of the prisoners complain that as children they never were told what it was all about, and all that Passover was to them was an occasion to buy new clothes. Only now, at Sing Sing, do they realize that it is a glorious, inspiring holiday.

EAST CHICAGO — Yeoman 2-c Ann Segal, daughter of Mr. and Mrs. Israel Segal, is recuperating from streptococcal throat, at the Naval Hospital in Washington, D. C. . . . Sgt. Norma Lee Spector graduated from the advance control operator school at Truax Field, Wis., as one of the highest ranking graduates in the class. She will return to her base at Torrence Field, Fort Worth, Tex. . . . Pvt. Irving Lewin has completed basic training, and his brother, Lt. Kenneth Lewin, has been transferred to Alaska. Irving is the proud father of a baby son, born after his induction to military service. His wife is the former Phyllis Miller. . . . Pvt. Otis Young, after being in England several months, got the opportunity to see his folks, whom he hadn't seen for about six years. . . . Pfc. Seymour Berkovitz is in New Guinea. . . . Pvt. Zolaman Levin, son of Mr. and Mrs. Harry Levin, has been transferred to Ft. Leonard Wood, Mo. . . . Sgt. Eugene Tepper, son of Mr. and Mrs. William Tepper, has been transferred to Camp Campbell, Ky. . . . Word has been received by Mr. and Mrs. Marcus Solomon that their son, Albert, has been promoted to seaman first class. . . . Pvt. Joseph Siegel, son of Mr. and Mrs. Israel Siegel, has been transferred to Buckley Field, Col. . . . Word has been received by Mr. and Mrs. Max Finkelstein that their youngest son, Jerome, has been transferred to Detroit. . . . Alan Kadetsky, son of Mr. and Mrs. Harry Kadetsky, a student at Purdue University under A. S. T. R., is confined in the hospital.

**Nazis Demand, to Get
Warsaw Ghetto Fighters**

By Jewish Telegraphic Agency
ISTANBUL — Assurances that 3,000 Polish Jews, some of whom participated in the battle of the Warsaw ghetto, will be handed over to the Gestapo for deportation to Poland has been given by the Hungarian puppet government to the German occupation authorities in Budapest, it was reported by an Hungarian diplomat arriving here.

SEASON'S GREETINGS

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Open Daily 9 to 5 p. m.
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GREETINGS

THE RITZ THEATER34th and Illinois
One of the Marcus Enterprises**ZIONISTS TO INSTALL TUESDAY
AT THIRD SEDER AT B'NAI ISRAEL****Special**
EAST CHICAGO—At a third Seder Tuesday evening, at the B'nai Israel Synagogue newly elected officers of the Zionist organization will be installed. They are Meyer Weinstein, president; Aaron Warshaw, Meyer Levin, George Nathanson, and David Kissen, vice-presidents; Simon Miller, secretary, and Jacob Wilson, treasurer.

The committee in charge of the affair has planned a program including numbers by the Junior Hadassah Choral Club, and vocal selections by well known cantors from Chicago.

The Zionist organization has announced a membership roster of one hundred. An additional increase of fifty more members is expected in the near future.

**Junior Hadassah Schedules Card
Party—Miss Julia Spector, presi-****Mrs. David Cahn Heads
Terre Haute Council****Special**
TERRE HAUTE—Mrs. David Cahn was elected president of the Terre Haute Council of Jewish Women at the monthly meeting Monday. Other officers chosen are Mrs. Carlyle Levinson, first vice-president; Mrs. Leon Blum, second vice-president; Mrs. Bernard W. Roth, treasurer; Mrs. Ezra Stein, secretary, and Mrs. Mae Goodman, auditor.

Plans are being made for a family dinner to be held at Temple Israel, Sunday evening, April 16.

In the Service—Byron Silber-
man, who enlisted in the army prior to Pearl Harbor and who has been in service for over three years, arrived home on leave to visit his parents, Mr. and Mrs. Max Silberman. . . Mrs. Sidney Levin received word this week of the promotion of her brother-in-law to Major Marshall Kerr. Maj. Kerr and his family are at Winston Salem, N. C. . . Pvt. Kenneth Levin, son of Mr. and Mrs. A. N. Levin, spent a four day furlough with his parents last week. . . Eleven servicemen of the V-12 Unit at DePauw University will be guests in Terre Haute homes for Seder services tonight.**Notes—Gail Levin is in New**
York City attending the national convention of the Student Federalists Union. . . Mr. and Mrs. Sam Silverstein entertained at a family dinner last Friday at the Phoenix Country Club in honor of their daughter, Rose Leah's seventeenth birthday. . . Mrs. Nestor Lazarus of Las Vegas, N. M., returned to her home today after a months' visit with her parents, Mr. and Mrs. Jacob Bernheimer. . . Miss Mollie Goodman, daughter of Mr. and Mrs. J. Goodman, was appointed to lead the Lambda Delta Phi sorority in the annual song fest to be held in May at the Indiana State Teachers' College. . . Mrs. Max Goodman is booth chairman for the Womens' Division Advisory Board of the Vigo County War Finance Committee which will sponsor the Grandmother's National War Bond promotion, starting April 11. . . Mr. and Mrs. Joseph Tawil had as their guests last week end Mrs. Tawil's sisters, Mrs. Edward Dayan of Indianapolis, and Miss Adele Nahem of New York City.

dent of the Junior Hadassah, has announced a card party to be held Monday, April 17, at the B'nai Israel Synagogue. Miss Esther Siegel is in charge, assisted by Elsie Berkovitz, Beatrice Berkovitz, Geraldine Levin, Bernice Zuick, Hannah Levin and Loretta Tate.

In the Service—Capt. Teddy
Sendak, son of Mr. and Mrs. Jack Sendak formerly of East Chicago, is on a ten day furlough. He plans to leave with his family for Texas, where they will visit with his wife's family. Capt. Sendak's brother Cpl. Bert Sendak is convalescing somewhere in New Caledonia after participating in several campaigns. . . Phillip Zuick, son of Mr. and Mrs. Harry Zuick, has been promoted to 2-c Petty Officer. . . Sgt. Leo Miller, son of Mr. and Mrs. Simon Miller, is stationed at Fort Monmouth, N. J. He is expected home for Passover. . . Mr. and Mrs. Max Finkelstein have received word that their son has been promoted and is now Sgt. Gene Fink. . . Harold Sternberg, son of Mr. and Mrs. William Sternberg, A.S.T.R. student at Indiana University will be home for Passover. . . Pvt. Herschel Cook has been transferred to Shreveport, La. . . Pvt. Cecil Cohen, son of Mrs. Elizabeth Cohen, wounded in action in Italy, is back in the United States. He phoned his family from Georgia and said he was getting along nicely. . . Lt. Harold Feld, son of Mrs. Anna Feld, met Pvt. Paul Weinberg, son of Mr. and Mrs. Maurice Weinberg, in New Guinea, where the two boys reminisced about the "good old days" in East Chicago. . . Pvt. Herman Katter, nephew of Mr. and Mrs. Wm. Gray, has been assigned to the medical school of New York University. . . Phyllis Lewin is visiting her husband, Pvt. Irving Lewin, who is stationed in Florida.**Notes—Mike Marcovich, past**
president of the Louis Marshall Lodge, has just returned from a trip to New York. . . Friends of Harold Mayeroff, son of Mr. and Mrs. Julius Mayeroff, will be glad to learn of his recovery. He has been seriously ill with a streptococcal infection. . . East Chicago will be sorry to lose the Sid Boyars and their family. They have bought a home in Beverly Hills and plan to move out sometime this month.**Notes—Mike Marcovich, past**
president of the Louis Marshall Lodge, has just returned from a trip to New York. . . Friends of Harold Mayeroff, son of Mr. and Mrs. Julius Mayeroff, will be glad to learn of his recovery. He has been seriously ill with a streptococcal infection. . . East Chicago will be sorry to lose the Sid Boyars and their family. They have bought a home in Beverly Hills and plan to move out sometime this month.**Temple Israel**

TERRE HAUTE—A short service will be held from 5:15 to 5:30 tonight. Services will be held at 10:30 a. m. tomorrow. Closing Passover services will be held at 10:30 a. m. next Friday, and regular services at 7:45 p. m.

Mr. and Mrs. Ben Tapper

HAMMOND—Mr. and Mrs. Ben Tapper, celebrated their silver wedding anniversary last week. Relatives and friends were entertained at their home at a dinner party celebrating the occasion. A special guest was their son's bride, Mrs. Leonard Tapper, who came from Washington, D. C. to make her home with the Tappers while her husband is in England. The Tappers other son, Bob, was also home. Guests were present from Hammond, Whiting, Gary and Chicago.

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"Come Where Old Friends Meet"

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Robert C. Gersten, Asst. Sec.

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Fruit Trees
Peach, Cherry, Pear, Apple
Large Selection
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6 Choice Evergreen Trees
\$15.00

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34th St. at Lafayette Road
Call WA. 6412

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1026 S. Meridian LI. 5519

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New Owner
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Fresh Fruits Vegetables
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Quality Poultry for all
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Music and Song
WFBM Wednesday, 3:45 p. m.
WIBC Tuesday, Thursday,
Saturday, 6:45 A. M.
Rev. Herbert Eberhardt
205 N. Delaware .. RI. 3575



I'd Rather Be Right

By Samuel Grafton

FREE PORTS FOR REFUGEES: A "free port" is a small bit of land, a kind of reservation, into which foreign goods may be brought without paying customs duties. There is one in the New York City area. Goods brought into it from overseas are destined either for transshipment to other countries, or for temporary storage. Such goods may even be processed while they are in the "free port"; manufacturing operations can, and are, carried out on them. Or the goods may just sit there for a while, giving their owner time to brood.

If, eventually, he decides to bring the goods into the country proper, he merely pays the normal customs duties, and the stuff may enter.

A Place to Sit Down

A free port is a place where you can put things down for a while, without having to make a final decision about them. The few acres which constitute a free port are well guarded, so that nobody will smuggle a pair of alien garters or a foreign fry-pan over the boundaries, in defiance of the tariff laws.

Why couldn't we have a system of free ports for refugees fleeing the Hitler terror?

Obviously, we need a place where we can put refugees down, without making final decisions about them, a place where they can be stored and processed, so to speak, without creating legal and political problems. Of course, it shouldn't be against the law, exactly, to bind up a wound in such a free port, or to give somebody a drink of water.

The need is for reservations of a few acres here and there, where a man who has been running for ten years can sit down and catch his breath, and where somebody can tell a story to a frightened child; a few reservations where it would be possible for those who cannot satisfy the requirements of law to rest a bit, without violating the law. We do it, in commercial free ports, for cases of beans, so that we can make some storage and processing profits; it should not be impossible to do it for people.

As if They Were Ships

Let us look upon these refugee free ports as if they were moored ships, ships of land. Anyone who would step over the boundary of the free port into the country proper should be made to satisfy all requirements of immigration law, precisely as if he were proposing to come ashore from a ship. But surely it should not baffle our ingenuity to find some legal way in which to grant a stateless woman the comparatively small bit of room which she needs in order to deliver a baby.

Of course, I am a little ashamed to find myself pandering to anti-refugee prejudices even to the extent of saying yes, pile the legal disabilities on them, give them no rights, store them like corn, herd them like cattle—but the need is so sharp, the time is so short, our current example to the world is so bad, that it is necessary to settle for whatever can be done.

And something can be done. It should not be really necessary to beg, storm and plead for a few reserved acres in which, without creating legal or political problems, a man can be allowed to die without filling in all his papers, or in which a baby can drink a glass of that strange white stuff which an older European generation knew as milk. Otherwise, a Snicker

If we set up a system of refugee free ports, our fine new War Refugee Board can then properly appeal to other countries to do the same. If we do not go at least that far, the Board will be answered with a snicker should it make such requests of other lands.

The refugees, Jewish and other, ask only for a few fenced-in acres of poorest land in America. They don't want to keep it. They just want to sit on it until they can go home again. They are letting us off more easily than does conscience itself, for they don't even ask that we do our best for them. They plead for our worst.

The Editor's Chair

(Continued from Page 6)

spread the story. Despite the complete denial of the charge by Mr. Campbell, the clergyman has maintained silence. The Item's story included this bit:

"The Daily Item regrets that it will be necessary to involve other clergymen of the town who participated in the incident without devising or seeking a solution, and it regrets that several business men, and probably other citizens as witnesses, will be drawn into the controversy. The Daily Item was a Wakefield institution before any of these clergymen or merchants ever saw Wakefield, and it is here to stay. It knows its rights—legal and moral—and it intends to defend them, and so does the managing editor, personally, intend to defend to the limit his reputation for honest and fair dealing with ALL merchants of Wakefield and the truth of his

utterances, either in the press or on the platform."

"Any newspaperman who would declare his wish or intention to drive all Jewish merchants off Main Street in 1944, or any other year, could only be called a damned fool. There are thousands of communities in the United States where the Jewish merchants are working side by side with the Catholic priest, the Episcopal minister, the Presbyterian dominie and their own rabbis, to make the place a better one to live in. By and large, the Jewish merchant is as good a citizen as can be found in the average American town, and his patronage of the local newspapers is beneficial to the community, to the publisher, and to himself. If he is not a good citizen, he can be caught up with like any other evil-doer—but it is wrong, and un-American, to attack him upon the grounds of his religious belief or ancestry."

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FROM

OTTO W. PETIT

SHERIFF OF MARION COUNTY

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SCOTT MEIKS

FR. 1488

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CAPT. RAILLTON GENG

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BALLARD ICE CREAM

HOME OWNED AND OPERATED

"If Any Better Could Be Made We Would Make It"
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Fireplace Wood — Quality Coal and Coke
CHARLES BRAUN, Manager

Call TA. 4539 1340 West 29th Street
OFFICERS—Leslie E. Little, Pres.; Geo. A. Davis, G. L. Hooper

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WAYNE TOWNSHIP COUNTY COMMISSIONER

SINCERE PASSOVER GREETINGS

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MARION COUNTY COMMISSIONER
SECOND DISTRICT

A JOYOUS PASSOVER

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1186 Kentucky Avenue

MA. 2219

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COAL, COKE, STOKER COAL
Forty-three Years in Business

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Indianapolis Muncie

"We Specialize in Fitting Hard to Fit Feet"
Sizes 2½ to 12—Widths AAAAAA to C.

HOLIDAY GREETINGS TO ALL

WM. B. GRIFFIS

SUPERINTENDENT
Gamewell Division

APRIL 7,
1944

THE JEWISH POST

SECOND
SECTION

Anglo-Jewish Press Doing Poor Job on Selling Itself, Bernard Postal Says

By BERNARD POSTAL

National Director of B'nai B'rith Information

One of the best known men in American Jewish life, Bernard Postal, who has done such an excellent job as publicity director for B'nai B'rith, is a graduate of the Anglo-Jewish field. He was editor of the Jewish Telegraphic Agency, and editor of its Jewish Daily Bulletin; he was managing editor of the Seven-Arts Feature Syndicate, and for the past twenty years has been a contributor to Anglo-Jewish papers.

NO AGENCY in American Jewish life had more brickbats tossed at it than the Anglo-Jewish press. And, strange to say, the Anglo-Jewish press has taken them all without a word of reply. The time has come for the Anglo-Jewish press itself to speak out in its own

behalf, to make itself heard and felt as the important force that it is in the American Jewish community.

No one will take issue with those who criticize the unethical business practices of a few Anglo-Jewish publications. Nor will there be any real argument that a number of Anglo-Jewish publications are anything but prize examples of journalism. But conceding these deficiencies in some Anglo-Jewish publications, it is folly to generalize and denounce the entire Anglo-Jewish press, as so many thoughtless people do.

What about the majority of the decent papers, some struggling, some successful, but all devoted to the welfare of the communities they serve? Why make the entire Anglo-Jewish press the scapegoat for the sins of omission and commission of a few isolated papers?

Too long now has Jewish leadership, nationally and locally, with a few notable exceptions, treated the

Anglo-Jewish press as a stepchild when that very leadership would have to create the Anglo-Jewish press if it didn't already exist. Too long now has the Anglo-Jewish press been sneered at, patronized, neglected and subordinated to the role of an inferior.

And too long has the Anglo-Jewish press suffered itself to be pushed around without taking up the cudgel in its own defense.

The Anglo-Jewish press, which incidentally is more than a century old and has an honorable history and tradition of service, has long since become a valuable element in the American Jewish scene. The Anglo-Jewish weekly that serves its community honestly and faithfully—and most of them do—is not only a credit to journalism but an irreplaceable asset to its community.

(Continued on page 3)

Veterans of Four Years of War



These children are too small to remember the days of peace or happy childhood. Hundreds of thousands of Jewish children, orphans by war and oppression, require immediate rescue aid and millions more will require help when peace comes.

Kirshbaum Announces Passover Schedule

During the opening and closing Passover holidays Kirshbaum Community Center will suspend all regular activities, but will be open from 3:30 p. m. to 6:00 p. m. tomorrow to make arrangements for hospitality for the second Seder for servicemen. The building will be open throughout the day on Sunday, but no facilities will be available. A Passover supper will be served for servicemen, Sunday evening. In observance of the last two days of Passover, the Center will close at 4:00 p. m. Thursday,

and will re-open at 6:30 p. m. Saturday, April 15.

**BUY
WAR BONDS**

Jewish Underground Hero Gets Highest Polish Award

By Jewish Telegraphic Agency

LONDON — Michal Klepfish, Jewish labor leader, who was one of the heroes of the Warsaw Ghetto battle last spring, has been posthumously awarded the "Virtuti Militari Cross," the highest Polish military honor, it was announced here by the Polish Government-in-Exile. The declaration was conferred upon Klepfish on the recommendation of the leader of the government's underground forces in Poland.

State Association Directors To Meet in Lafayette April 23

LAFAYETTE — An important meeting of the directors of the Indiana-Kentucky State Association of B'nai B'rith has been arranged for Sunday, April 23, at the Hillel House on Purdue University campus here. Past presidents of the State Association have also been invited to the meeting, which will start at 10 a. m., and close with a business session in the afternoon, following lunch.

The regular USO-JWB supper was served Sunday night by a committee from the B'nai B'rith Auxiliary, including Mrs. Harold Platt, general chairman, and Mrs. Joseph Kline and Mrs. Max Farb co-chairmen, assisted by Mmes. Leon Levin, Bert Sicanoff, Max Gelman, Nellie Barnett, Harry Mint, Sam Alpert, Mary Shapiro, Ruby Glick, Alex Katz, Henry Berger, Nat

Smith, Ben Shalansky, Tillie Price, Mike Kline, Harold Lewis, Bernard Stroyman, Norma Becker, David Maurer, Josh Feinberg, Samuel Fisher, Meyer Sagalowsky, Joseph Yaver, Louis Talesnick, Max Katz, Helen Weinberger.

A bill to make race and religion baiting illegal in Canada has passed its first reading in the federal parliament.

Samuel Dubin Named Gary City Attorney

Special

GARY—Samuel S. Dubin has been appointed city attorney of Gary by Mayor Joseph E. Finerty, following the resignation of John E. Roszkowsky, recently.

Mr. Dubin, formerly assistant city attorney, is a member of Temple Israel, B'nai B'rith and Moose Lodge.

PASSOVER GREETINGS

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Distributors of Schlitz and Sterling Beer

451 West Washington Street

LI. 3435

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Ale
Gold
Medal
Beer**

Indianapolis Brewing Co.

Incorporated

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**Indianapolis
Saddle Club**

Saddle Horses for Hire
Attention to Boarders
Instructions Given
4215 E. 56th St. BR. 0975
ROY DAVIS, New Owner

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FOR A HAPPY PASSOVER

**FURNAS
ICE CREAM**

Fort Wayne — Indianapolis — Shelbyville — Crawfordsville
Kokomo — South Bend — Muncie — Columbus — Lafayette

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**Indianapolis
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Multigraphing, Mimeographing,
Printing, Mailing Lists,
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285 Century Bldg. RI. 7223

OAK GROVE BUTTER IS ALWAYS GOOD BUTTER



Butter is premier in foods. Always worth the price, even though ration point values are high.

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INDIANA'S PIONEER BUTTER MAKERS

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Also Frankfort and Plymouth

"ONLY BUTTER CAN BE BUTTER"

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42nd Street Store, 4221 College Ave.—HU. 1397
Broad Ripple Store, 802 East 63rd Street—BR. 5464
Fountain Square Store, 1116 Prospect Street—MA. 3796
Irvington Store, 5609 East Washington—IR. 2321
West Store, 2125 West Washington—IR. 2265

HOLIDAY GREETINGS TO ALL

Richard T. James

Auditor of State

PASSOVER GREETINGS

Packard Manufacturing Corporation

HOMER E. CAPEHART, President

2900 Columbia Ave.

WA. 2461

INDIANAPOLIS

GREETINGS AND BEST WISHES AT PASSOVER

Borden's Capitol Dairies

CH. 6884

INDIANAPOLIS

INDIANA

SARA'S COLUMN

By SARA MESSING STERN

WONDER how many remember the Menorah Magazine! And the Montefiore Society—an outgrowth of the Youth's Social of many, many years ago. Made up of perhaps three dozen young men between the ages of 18 and 25, it kept alive communal, social and educational activity in the Jewish community. Noted speakers, Jews and non-Jews alike, concerts, entertainments, dances, charitable work were a few of its accomplishments. Among its leading members were the late Sylvan and Herbert Kahn, Edward A. Kahn, Arthur Leopold, Harry Feibleman, Albert Rosenthal, Bert Feibleman, Sam Messing and Isadore Feibleman, Abe Messing, Abe Cohen, Meyer Efroymsen, Henry Solomon, Louis Froymson, Ira Helstein, and Jesse F. Solomon. Augusta Selig told me she wrote an article on "Esther" for the Menorah. And, speaking of Augusta, I was on a Meridian Street bus the other evening. It was early so we decided to go to the Circle and transfer. That reminded Augusta of a Friday evening some six or seven years ago. She got off the bus at Ninth Street that evening with Rabbi David Jacobson. She said, "This part of Indianapolis is like home to me for we lived at 10 E. Pratt Street when the congregation first moved to the Temple here on Delaware Street."

"Then, perhaps you knew Rabbi Cronbach," he said.

"Knew him! I should say I did. He was my Sunday school pupil."

They were under a street light, Rabbi Jacobson stopped, looked at Augusta and then said, "Impossible!"

Augusta told me, "I thought that one of the nicest compliments I ever received."

Augusta recalled to me some of the others in that class, Nesha Marks (Mrs. Louis Sakowitz), Estelle Selig (Mrs. Leo Netzorg, Sr.), Jules Selig and the late Florence Kahn.

THE LAST of the series of Sunday afternoon recitals with Evelyn Borofsky Roskin at the organ and Cantor Myro Glass as soloist, was of especial merit. Cantor Glass was in fine voice. My personal favorites were his "Der Asra" by Rubenstein, and "Rachem," by Mana-Zucca and Evelyn Roskin's playing of the Palestinian folk songs. I do hope these recitals continue next year. They are beautiful innovations!

AN ERROR! I had the Kaufmans a bit mixed. Herbert Kaufman of Enid, Okla., is a cousin of Mrs. Isaac Nier, not a brother. Mrs. Nier's brothers are Jake, who married Hannah Cohen, and lives in the east; and Eli, who lives in California. I know Edna will write to correct me. Isidore Feibleman and Mrs. Walter Kahn both noticed the mistake.

I MET LOUIS SAKOWITZ when he became engaged to my dear friend Nesha Marks and my respect and affection for them both has deepened with the years. "Lou" had a birthday on April 2. Congratulations. You have certainly done your share, religiously and in matters of charity and Jewish educational affairs in Indianapolis. Lou was president twice of Beth El-Zedeck, once during the building of the lovely new synagogue wherein artistic touches show his planning. It was all a loving, devoted task in which he took pride and no sacrifice was too great for him if it helped bring the temple plans to fruition, Lou was president of the Jewish Educational Association and on the Board of various other Jewish organizations and active in their drives for funds. He is a Talmud and Bible student and loves to read them both—in the original Hebrew.

CONGRATULATIONS to Jessie Meyer Kahn (Mrs. Walter), who had a birthday last month. Jessie knitted and made bandages for the Red Cross both in War I and II, is Historian of the Temple Sisterhood, helps in the sales of stamps and bonds, in fact acts as if you were doing her a favor when you give her a charitable or religious task. And Ruth was not more devoted, more mindful of Naomi, than Jessie was of her husband's mother who made her home with her for ten years. And her faithful Sabbath attendance at Temple!

CONGRATULATIONS TO DAVID HOLLANDER who on April 10, will celebrate his fiftieth birthday. He came here from Hungary in 1912 and for almost 32 years lived on the south side. From early manhood, he has worked in Jewish organizations. For fifteen years he served on the Board of Beth El-Zedeck and was a vice-president of that synagogue; he is a director of the Jewish Educational Association and the Jewish Community Credit Union; he is an ardent Zionist. He and Mrs. Hollander on April 17 will celebrate their 23rd wedding anniversary. They have two sons in the Armed Service.

SATURDAY NIGHT, during the second birthday celebration of the Kirshbaum U. S. O.-J. W.B. a young couple decided to get married. They were Pvt. Murray Siegal, M. D. E. T. S., of New York, stationed at Fort Benjamin Harrison, and his betrothed, Shirley Kristal of New York. Mrs. Mildred Levy, when Pvt. Siegal asked for a Rabbi, decided to combine the birthday celebration and the wedding. She called Rabbi Israel Chodos who brought a "Chupah," the ceremony took place at 9:30 p. m. in

(Continued on page 3)

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PASSOVER SERVICES SET BY CONGREGATIONS

Indianapolis Congregations this week announced services for the Passover holidays.

At Beth El-Zedeck services will be held at 6:45 p. m. Friday and Saturday and 8 a. m. Saturday and Sunday, with the congregation seder set for 7:10 p. m. Sunday. Services on the closing days will be held at 7 p. m. Thursday and Friday, and 8 a. m. Friday and Saturday.

A brief prayer service at 5:30 p. m. Friday and services at 10 a. m. Saturday will usher in Passover at the Indianapolis Hebrew Congregation. Rabbi Feuerlicht will speak on "The Remembrance of Egypt" at services Saturday. Concluding Passover services will be held at 5:30 p. m. Thursday and 10 a. m. Friday when Rabbi Goldblatt will speak on "Is Freedom Worth Fighting For?"

Knesses Israel Congregation has set its Passover services for 7 p. m. Friday and Saturday and 8:30 a. m. Saturday and Sunday.

Rabbi Michel Albagli announces Passover services at the Sephardic Synagogue at 6:30 p. m. Friday and Saturday and at 8:00 a. m. Saturday and Sunday. Rabbi Albagli's sermon will be on the subjects, "Our Modern Pharaohs," and "What Passover Means to Us." Concluding services will be held at 6:30 p. m. Thursday and

Friday and at 8:30 a. m., Friday and Saturday.

Services at 7 p. m. Friday and Saturday and at 8:30 a. m. Saturday and 8 a. m. Sunday will inaugurate the Passover Festival at Sharah Tefillah Congregation.

At the United Hebrew Congregation, services for Passover have been set for 7 p. m. Friday and Saturday and 9 a. m. Saturday and Sunday. Saturday morning's sermon by Rabbi Samuel J. Fox will be on "Freedom of the Wilderness," while Sunday morning's sermon subject will be "The Cups of Rejoicing." Concluding services have been set for 7 p. m. Thursday and Friday and 9 a. m. Friday and Saturday, with Friday and Saturday sermon subjects as "Melody of Hope" and "Redemption Eternal."

Milton Siegel Seeks Seat In State Legislature

With the announcement of Milton Siegel, Indianapolis attorney, of his candidacy for the Republican nomination for representative in the state legislature for Marion county, three Indianapolis Jewish men have entered the contest for offices in Marion county. The first two are Lawrence Shaw and David Silver.

Although active in G.O.P. affairs for many years, Mr. Siegel has never sought public office before. He has served on precinct election boards in several positions, and is active in civic affairs, school and political work.

Mr. Siegel is a veteran of the first world war. He has been endorsed by many labor organizations in the city, county and state.

Council Year to End April 24 With Luncheon Meeting

The year's closing meeting of the Council of Jewish Women will be held at 12:30 p. m. Monday, April 24, at a luncheon and entertainment at Broadmoor. No business will be conducted. The committee on arrangements include co-chairmen Mmes. Harold Platt, Victor Goldberg, Lou Leventhal, Joseph Block, Paul Mode and Monroe Leiser.

David Begner.

The District has enrolled over 50 new members.

New Zionist Leaders To Be Installed

Special
EVANSVILLE — Rabbi Israel Chodos will be the guest speaker at an installation dinner of the Evansville Zionist organization in the Pompeian Room of the Hotel McCurdy, Sunday, April 16. He will also install the newly elected officers, who are Samuel C. Hamburg, president; Mannie Siegel, vice-president; Sam Grusin, treasurer, and Rabbi Joseph A. Gorfinkel, secretary. Those elected to the office of Board of Directors are Max Hamburg, Sam Kessler, Dr. Harold Neisenbaum, Meyer Siegel and Harry Gordon.

Meyer Siegel is chairman of the affair, assisted by Mrs. Barney Siegel, Mrs. Jack Breskow, Mrs. Sam Caplan, Mrs. Meyer Siegel, Mrs. Bernard Trockman and Mrs.

Sara's Column

(Continued from page 2)

one of the downstairs rooms with men from the groom's company present, and the bride was privileged to cut the huge birthday cake that had been donated by Regen. So it was a gala occasion all round.

* * *

LT. JOSEPH L. BARRETT, son of Mr. and Mrs. Harry Barrett of 5750 Broadway, arrived in Hawaii on New Year's Day of 1944. He wrote his parents that the first man he encountered at the Officers' Club in Hawaii was Dr. Elliott Hirsh of Indianapolis, dentist, with the Medical Corps at Hawaii. Did they have one grand time talking about Indianapolis!

* * *

I HAPPENED TO BE at a club's annual dinner meeting with Mamie Bass, a friend of mine. "What are they serving?" I asked. "I'll find out," she answered. When she returned she said "Veal roast." I like veal so I cut a generous piece and chewed it with relish. But I suddenly felt myself getting sick. I left the table and was violently nauseated. When I got to Mamie I said, emphatically, "Mamie, I'm going to tell these people that they shouldn't eat the veal. It has a peculiar taste. I know it is spoiled." "Sit down, I can't fool you. It's pork." Now will some one please tell me why I got sick? Is there an inhibition, an inherited feeling against trefa?

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Palestine Jewish Sailor in Britain's Navy

Jews in Palestine are in the war. Their young men and women have joined various branches of the British armed forces to fight for democracy. Here we see a Jewish sailor shouldering a rifle at a naval training camp somewhere in the Jewish homeland. More than 28,000 Palestinian Jews and Jewesses are in the front lines

Mrs. Weisman Stricken Before Thrift Lunch

Special TERRE HAUTE—Mrs. Melvin Goodman, presided at the Hadasah Thrift Luncheon in the absence of the president, Mrs. Abe Weisman, who underwent an emergency appendectomy Thursday, March 23. Mrs. Weisman was suddenly stricken shortly after returning from the Hadasah Donor Luncheon at Indianapolis.

Mrs. Goodman presented Mrs. Samuel Ades with a corsage in honor of her eighty-third birthday. Mrs. Ades is the oldest Terre Haute Hadasah member.

Servicemen Attend Seders—Provisions have been made for the servicemen of the V-12 of Indiana State Teachers College and De Pauw to attend Seders in individual homes of the community to-night.

Lodge Members Give Blood—Forty B'nai B'rith members were donors at the blood bank held recently in Terre Haute.

In the Service—Capt. and Mrs. Noman Silverman and their daughter, Martha Ann, are now in west Los Angeles, where Capt. Silverman is attached to the western medical battalion hospital as physician and surgeon. Visiting the Capt. and his family during the past week in Los Angeles were his uncle and aunt, Mr. and Mrs. Max Levin of Terre Haute, who have been spending the winter in California. Capt. Silverman is the son of Mr. and Mrs. Leon Silverman of Clinton. . . Word has been received by Mr. and Mrs. Frank Becker from their son Lt. David Becker, a pilot of a B-24 in New Guinea, in which he says: "Say, this American Red Cross is really O.K. If people only knew what kind of a job they do out here, they wouldn't have to worry about donations when the time came. I want you to be sure and give them

Victor Tatelman Promoted to Captaincy

Special TERRE HAUTE — Victor W. Tatelman, son of Mr. and Mrs. John Tatelman has been awarded the Distinguished Flying Cross and has been promoted to captain in the air corps. A B-25 bomber pilot, he was the subject of United Press dispatch a few days ago. Describing landing operations at Los Negros Beach, New Guinea, Tatelman was quoted as saying, "When the cavalymen waved and cheered, we waved back at them and left for the target, just as their Higgins boat was covering the last 100 yards. Our boys felt pretty good, for there is nothing we would rather do than help our landing forces."

Capt. Tatelman has been 14 months in the South Pacific. He is now on leave in California and is expected home this week.

a nice donation, because it is for the best cause I know. What I'm trying to say is that without the Red Cross in this place, we'd really go nuts."

Notes—Morris Brown is enjoying a month's vacation in Florida. His father Louis Brown returned recently from a stay at Miami Beach. . . Norman Wormser has gone to Miami Beach to join his family who have been there for the winter. . . Mr. and Mrs. Herman Schultz and daughter of Indianapolis, spent last week-end with their parents, Mr. and Mrs. Abe Schultz. . . Anita Silverstein, daughter of Mrs. Eva Silverstein, who graduated last week from Chicago University, made Phi Beta Kappa, honorary fraternity. . . Myra Janco, a student at Indiana State Teachers' College, has taken charge of one of the classes of the Temple Israel Sunday School.

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Army Pledges End to Bias in Freed Lands

By Jewish Telegraphic Agency
 NEW YORK—That the complete elimination of Nazi discriminatory legislation and regulations in countries liberated by the United Nations is a basic policy of the United States Government, was indicated by Major General J. A. Ulio, adjutant general of the United States Army, in a letter to Dr. John Slawson, executive vice-president of the American Jewish Committee, made public here.

This official statement of the United States policy for the Jews in countries liberated from Axis domination was made by General Ulio in answer to a suggestion of the American Jewish Committee that specific instructions by American occupational forces on equality of food rationing be given to local authorities in all liberated areas.

General Ulio, speaking for the officers in Allied Military Government (AMG) said: "Our policy toward Germany is based upon the fundamental principle that Nazi and all other evil influences and discriminatory practices shall be completely eliminated. In furtherance of this policy, your letter is being brought to the attention of the authorities charged with the responsibility of planning for the administration of civil affairs in territories to be occupied by our forces."

To Spend Passover With Louis Trinzes

Mrs. A. P. Fisher from New York City with her son Robert, from Culver Military Academy will spend Passover with her sister, Mrs. Louis Trinzes and family. . . . Mrs. Harry A. Cohen, 3039 Central will leave the first of next week for Stockton, Calif., where her daughter, Shirley Ann will meet her, to be present at the graduation exercises of Air Cadet Malvern Alan Schweig. . . . Stanley Goldberg and Allan Selig entertained the members of the "Swank Club" at a luncheon and tea-dance, Wednesday at Broadmoor. Each member was privileged to invite his own "date." The party was in celebration of the 16th birthdays of Stanley and Allan. . . . Mr. and Mrs. Samuel Grundfest entertained about thirty friends at dinner at Broadmoor, Tuesday evening, the occasion being the third anniversary of their arrival from Little Rock, Ark., to take up residence in Indianapolis. . . . Mr. and Mrs. S. A. Silbermann were at home informally, Sunday evening, April 2, in honor of their seventeenth wedding anniversary. Mr. and Mrs. David Gold of Chicago, were here for the occasion. . . . Mr. and Mrs. Sidney Weinstein were entertained with a surprise birthday dinner at the Broadmoor, Thursday evening, April 6, by fifty of their friends, in honor of their twenty-fifth wedding anniversary. . . . Mr. and Mrs. Isaac Wolf have returned from a visit in Cincinnati. . . . Herman Chalfie was host at dinner at the Broadmoor, Saturday night, April 1, for thirty-five friends, in honor of his wife's birthday. . . . Mrs. Margaret Becker of Dayton will spend Passover with her sister, Mrs. Sam Satinsky and family. . . . Mr. and Mrs. Samuel Wolf,

STATE BIRTHS

MUNCIE — Mr. and Mrs. Eli Levinson announce the birth of a daughter, Friday, March 30.

Wingate Taught Jews To Fight

By Jewish Telegraphic Agency
 LONDON — Maj. Gen. Orde Charles Wingate, leader of an Imperial airborne Commando force, who was killed in an airplane crash in Burma, was mourned here this week by Zionist leaders who recalled his activities in Palestine during the 1936 Arab disturbances.

Gen. Wingate, one of the most colorful figures in modern warfare, taught the Jews in Palestine guerrilla tactics to counteract the Arab terrorists. He spoke fluent Hebrew and was sympathetic with Jewish aspirations in Palestine.

Writing in the Manchester Guardian, L. Namier, a British Zionist leader, says: "Gen. Wingate was one of the greatest friends who the Jews, particularly the Palestine Jews, had in our time. He seemed predestined to become the leader of the Palestine Jewish fighting force. This was his ambition and dream, as it was the most fervent wish of the young Jews in Palestine to serve under him in this war. He became a legend among Jews and Arabs, but his friendship for Jews was frowned upon both in Jerusalem and in Cairo."

Flag Flies at Half Mast

By Jewish Telegraphic Agency
 JERUSALEM — The Palestine Jewish community honored this week the memory of Major-General Orde Charles Wingate. The official Jewish Agency's blue-and-white flag floated at half mast and reports of his death in Burma were black-bordered in the Hebrew press. A mass meeting in Tel Aviv departed from its scheduled agenda to hear a tribute to Wingate.

Army Posts

A special Seder service will be held at Billings General Hospital at 6:00 p. m. tonight for patients and servicemen who will not be free to leave the Post. Arranged by the USO-JWB Club, the service will be conducted by Abe Bortz, and the affair will be sponsored by the B'nai B'rith Lodge under the chairmanship of Mack Laner. Louis Markum donated the wine.

Mr. and Mrs. Lou Leventhal and Mr. and Mrs. Abe Kroot of Columbus, Ind., returned last week from several days spent at the Savoy-Plaza, New York City. . . . Mrs. Henry Reinitz and Mr. and Mrs. Harry Berke have returned from six weeks in Florida. . . . Mrs. Joseph Pintchuck of Atlanta, Ga., who was the guest of her sister-in-law, Mrs. Victor Goldberg, for a few days each week during her recent three weeks stay at the Homelawn at Martinsville, has returned to her home. Mrs. Sophie Watters of Reno, Nev., an Air WAAC, stationed at Baer Field, Fort Wayne, a cousin of Mrs. Goldberg, will be her guest over Passover.

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ANGLO-JEWISH PRESS DOING POOR JOB ON SELLING ITSELF

(Continued from Page 1)

As one who has been associated with all aspects of Anglo-Jewish journalism for nearly 20 years—as writer, syndicate editor, publisher and information director—I say that the American Jewish community has in great measure failed to understand the major role which the Anglo-Jewish paper plays as a medium of communication with the vast complex we call Jewish life. There are few more effective means for reaching large segments of the Jewish community than through the Anglo-Jewish press. Without the Anglo-Jewish press the election of delegates to the American-Jewish Conference in most communities might have been an insuperable task.

In the past decade, when the Anglo-Jewish press has slowly won grudging recognition as a vital community force, sporadic efforts have been made to organize the Anglo-Jewish publishers in a body whose aim would be to educate the American Jewish community to the real place of the Anglo-Jewish press. Such an organization is to come into being as a result of a meeting to be held in Indianapolis on April 29 and 30.

This meeting is a landmark in the history of Anglo-Jewish journalism. It affords the Anglo-Jewish press a unique opportunity to present its case to the American Jewish community, forthrightly and unequivocally. This meeting should be an occasion for frank self appraisal, for straight speaking and clear thinking. No false

sense of self-righteousness nor self-pity should deter the publishers from adopting a common course of action which may well mark the coming of age of Anglo-Jewish journalism in this country.

The Anglo-Jewish press, which has helped publicize every other agency in Jewish life, is now ready to do a public relations job on itself. If the Indianapolis meeting succeeds in initiating such an effort it will be important not only to the Anglo-Jewish press but to the Jewish community itself. Today, more than ever, the Jewish community needs a vigorous, up-standing and ably-edited Anglo-Jewish press. It can have the kind of press it wants and will support.

N. Y. to Mark Ghetto Battle With Silence

By Jewish Telegraphic Agency

NEW YORK — The American Jewish Conference this week issued a call to Jewish communities throughout the country urging observances on April 19, the anniversary of the revolt in the Warsaw ghetto, in tribute to the Jewish heroes who lost their lives in desperate battle against the Nazi oppressors.

In New York, the observance will include a period of silence, a brief cessation of work and, in the evening, a meeting in Carnegie Hall. At 11:00 a. m. Jews in New York City will be asked to observe a period of silence for two minutes. At the beginning of the same hour, it is proposed that work by Jews cease in all New York shops and factories except in those plants engaged in war production. There will be brief addresses delivered in the plants.

Temple Auxiliary to See Hebrew Pupils' Play, Seder

Special

TERRE HAUTE—The regular monthly meeting of the Ladies' Auxiliary of Temple B'nai Abraham will be held at the Temple Monday. The Hebrew School, in charge of Rabbi L. Rosenblum will present a model Seder and playlet. The children taking the leads will be Vardi Levin, Paul Phillip, Paul Schwartz, Byron Pollack and Charles Rosenberg.

parents. She will join her husband, Ensign Alvin Maieron, in Indianapolis, and visit his family until his leave is over. . . . Mr. and Mrs. Samuel Seifer, have returned from Miami Beach, after a vacation there and a visit with their son, Pvt. Howard Seifer, in Atlanta, Ga. . . . The Milton Nagel family have moved to Calumet City, from Munster, Ind.

In the Service—Cpl. Leo N. Lynn is now the head of the Air Craft Checkers at Baer Field, Ind. . . . Sgt. Barney Ross, Hammond, is in full charge of maintaining heavy trucks and machinery which are kept constantly moving to the fighting area. His travels have taken him to Guadalcanal, New Caledonia and Munda. His present destination is a military secret. . . . Pvt. Daniel Natkin is still in china and would "love to hear from his friends at home. . . . Pfc. Nathan Natkin, is in the hospital at Camp Barkley, Texas, where he was operated on for an injury to his wrist. . . . Cpl. Joe Stein received his promotion last month.

Wrestling Bout April 12 Sponsored by Lodge

Special

HAMMOND—A double event all-star wrestling show will be sponsored by Hammond B'nai B'rith in the Civic Center Wednesday. Proceeds will go to the war services.

Notes—Rev. and Mrs. Jacob Bergman, Hammond, went to Grand Rapids, Mich., to visit Mrs. Bergman's family last week-end. Mrs. Bergman had as her guest for a week, her sister, Mrs. Rose Berkowitch. . . . Mr. and Mrs. William Silberstein had as their guest over the last week-end, Mr. Silberstein's brother, Jessie, a midshipman at Notre Dame. . . . Pvt. Carl Rosenthal was home for 3 days, visiting his wife, from Camp Shelby, Miss. . . . Mr. and Mrs. Arthur Palestrant went to Columbus, O., recently to the funeral of Mr. Palestrant's father, P. Palestrant, who died Thursday, March 23. . . . Mrs. Herman Lynn, went to Champaign, Ill. to see her daughter, Florence play the lead in "The Warrior's Husband." Mr. Lynn went to see another performance, and stayed for the week-end. . . . Miss Lucille Dvorsay and family had as their guest over the week-end, Sid Maletz, of Chicago Medical University. . . . Mrs. Leon Kaplan returned Sunday from a month's vacation at Miami Beach. . . . Miss Jeanne Greenberger, daughter of Mr. and Mrs. Max Greenberger, Chicago, formerly of Hammond, is vacationing in Miami Beach with her aunt and uncle, the Abe Arkin's. . . . Mrs. Alvin Maieron, the former Annette Arkin, daughter of Dr. and Mrs. Leo Arkin, came home from Princeton for several days visit with her

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Bound Overseas for the J.D.C.



These two prominent social workers, Miss Laura L. Margolis (left) and Miss Gertrude D. Pinsky, are en route to posts overseas for the Joint Distribution Committee, major American agency for aid to distressed Jews abroad. They are the only women on the J.D.C.'s foreign staff, which has in the past year been augmented by nine new aides to help meet greatly increased relief requirements. Bound for the J.D.C.'s European headquarters in Lisbon, Miss Margolis will assume her first overseas post since her repatriation last December from Japanese-occupied Shanghai, where she brought J.D.C. aid to many of the 21,000 Jewish refugees in that city. Miss Pinsky's destination is Montevideo, Uruguay, where she will coordinate Jewish community welfare activities there as part of the J.D.C.'s rehabilitation program in behalf of the 112,000 Jewish refugees who have found new homes and new opportunities in South America.

**Muncie Seder
To Be Sunday**

Special
MUNCIE—A community Seder will be held Sunday at Beth El Temple. The ladies of the Sisterhood will prepare the meal, and Rabbi Joshua Haberman will conduct the Seder in traditional form.

Men Prepare Own Meal—The regular meeting of the Muncie lodge of the B'nai B'rith was held Thursday at Beth El Temple without the usual dinner served by the ladies of the Sisterhood. The boys called it a "stag affair" and themselves prepared the meal.

Notes—Mr. and Mrs. Max Hiller were in Indianapolis over the week end and on the homeward trip brought back Mr. and Mrs. Lawson Jaffe, who have been spending the past few weeks in New York and had just returned. . . . Mr. and Mrs. Harry Ziegler have been in Chicago for the past week. . . . Mrs. Harry Pazol is back from a few weeks stay in New York. . . . Mrs. Selma Witt, who has been spending some time with her daughter and son-in-law, Mr. and Mrs. Stanley Schuster, left for her home in New York. . . . Mr. and Mrs. Sam Jaffe are having as their weekend guest, their daughter of Chicago, Mrs. Rosaline Berke. . . . Mr. and Mrs. Max Pritzker is having as a weekend guest Mrs. Cecil Gingess of Chicago. . . . Lester Novik, son of Mr. and Mrs. Lou Novik, is leaving for Jackson, Mich., to train as department manager. . . . Mr. Archie Lapin was in Chicago for a few days. He attended the B'nai B'rith convention.

Lt. Joseph Rothbard of the United States Navy, en route from Corpus Christi, Tex., to his new station at Norfolk, Va., is visiting here on a ten-day leave. . . . **Pvt. Richard Kiser** has been transferred from A.S.T.P. to Indian Gap, Pa., for reclassification. . . . **Julius Bremen**, son of Mrs. Sam Satinsky, has been promoted to private first class in the Artillery. He is stationed in New Guinea. . . . Samuel Kroot has been commissioned Lieutenant (j.g.) in the U.S.N.R., and will report to Princeton University April 25 for indoctrination.

Pvt. Eugene Obermeyer is in Italy. . . . **Ens. Leonard Dorman** is on furlough from the South Pacific and is visiting his mother, Mrs. Alexander Dorman. . . . In a group of pictures in last Sunday's Star, of 19 Hoosier servicemen serving in the Southwest Pacific, first in the front row is Cpl. Aroesti, son of Mr. and Mrs. Ike Morris Aroesti, of 1125 Union Street. The picture was taken in a Red Cross service club. . . . **Lt. (jg.) Arthur Cassell** left Saturday for Washington, D. C., to enter in the Ship Stores Department of the Navy.

**ODDS AND ENDS
IN LOCAL SOCIETY**

Mrs. Dora Cohen is in Minneapolis visiting her mother and family. . . . Mrs. Oscar Markun was called to New York last week because of the serious illness of her son-in-law. . . . Mr. and Mrs. Herman L. Summerfield were at home informally Wednesday night, March 29, for Cpl. Irving Summerfield and wife. Cpl. Summerfield left Thursday, March 30, for Fort Meade, Md. . . . Lt. M. L. Strauss spent Sunday, March 26, with his parents, Mr. and Mrs. Hugo Strauss. Mrs. Strauss accompanied him to Dayton, where they spent four days with Mrs. Strauss' brother, I. M. Lebensburger, and family. Lt. Strauss is in the Air Service Command at McClellan Field, Sacramento, Cal. . . . Mr. and Mrs. Daniel Rosenbaum of Anderson, and the latter's sister, Miss Jessie Wormser of Indianapolis, accompanied by Mr. Rosenbaum's sister, Mrs. Grace Kahn, of Cincinnati, are spending two weeks at the Homelawn, Martinsville, Ind. . . . Miss Helen Kahn spent last weekend with her cousins, Raymond Kiser, and Mrs. Kiser, in Terre Haute. The Kisers' son, Stanley, was here with his grandmother, Mrs. Simon Kiser, over the weekend. . . . Mrs. Joseph Celender is in Chicago.

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The

SOCIETY

Page



Gladys Schwartz To Wed Dr. Kandel In Milwaukee

The marriage of Miss Gladys Schwartz of Indianapolis and Dr. Hugo Kandel of Chicago will take place April 23 at the home of the bride-to-be's mother in Milwaukee. Miss Helen Kahn of Indianapolis with whom Miss Schwartz made her home will be maid of honor.

EXTRA HOMES FOR SEDERS ASKED

Due to recent arrivals at Camp Atterbury many last minute requests for assignments to Seder services are expected. Homes able to accommodate one or two extra members of the Armed Forces are asked to call HI. 0550 at once.

Mrs. David Sablosky, chairman of Home Hospitality, estimated that more than 200 assignments were made before Thursday and said that approximately 100 more were expected to apply Friday and Saturday. Substitutes for guests unable to come may be obtained by calling the USO-JWB office.

Silvers Celebrate 35th Anniversary

Mr. and Mrs. M. J. Silver, 3703 Washington Blvd., celebrated their 35th wedding anniversary March 25 with a family dinner at the home. An unusual message sent air mail by Mr. Silver's brother, Charles, from Cincinnati, was the Silver's original wedding invitation and engagement announcement. An out of town guest at the dinner was Mrs. Harry Solomon of Dayton, Ohio. . . . Mrs. Nora Bohard and 2-year-old son, Howard, and Mrs. Ruth Siegal, mother of Mrs. Bohard, who have been guests of Mrs. Katy B. Bohard, 1226 Union St., returned to Brooklyn, N. Y., after a three weeks' visit. . . . Mrs. T. Reich, of Toronto, Canada, has left for home after a visit with her sister, Mrs. Max Gavin, and family. . . . Mr. and Mrs. Sam Grundfest of the Marott Hotel, have returned from Detroit, where they visited their daughter and family. . . . Dr. and Mrs. Jack Berman and family will be in Evansville with Dr. Berman's sister for the Passover. . . . Mrs. Sidney J. Aronson is visiting her mother at the Seville Apartments. Her daughter, Joan, has returned to Ward-Belmont College, Nashville, Tenn. . . . Mrs. Jacob Wolf and Mrs. John Wolf and son will come from San Francisco this weekend. Mrs. Jacob Wolf has been visiting her daughter-in-law for several weeks. . . . Mrs. Theodore Dann returned Thursday night from a month's stay in Florida with her mother, Mrs. J. Brooks, of South Bend. . . . Mr. and Mrs. Harry Herff have returned from several months in Miami Beach. . . . Mr. and Mrs. Jack Dee are back from a ten-day stay at the Homelawn, Martinsville. . . . Mrs. David Rosenberg will return April 21 from Coral Gables, Fla., to spend a week in Indianapolis before taking up residence in Chicago. . . . Mrs. Charles Efroymsen and sister, Mrs. Rae Levey, returned from Miami Beach today. . . . Mr. and Mrs. Max Gavin are at Rochester, Minn., where Mr. Gavin is undergoing treatment. . . . Mr. and Mrs. Morris Dee are in Florida.

The United Hebrew Sisterhood will have a Pesach Tea at 2:30 Monday in the vestry of the Shul.

Marjorie Rabb Wed In Rabbi's Study to Capt. Morris Fiterman

Mrs. Miriam Rabb, 3726 N. Meridian St., has announced the marriage of her daughter, Marjorie, to Captain Morris Fiterman, of Philadelphia, stationed at Fort Benjamin Harrison. The wedding

took place at the home of Rabbi Morris Feuerlicht last Friday. It was followed by a family dinner at the Marott Hotel. The young couple left for Philadelphia, Atlantic City and New York. On April 29, Capt. Fiterman will go to Washington, D. C., to take a special course in tropical diseases.

He was a practicing physician in Philadelphia before he enlisted and has just returned from active service in the Mediterranean area. The bride will graduate in June from Butler University, where she is majoring in dietetics, home economics and science. She will join her husband after her graduation.

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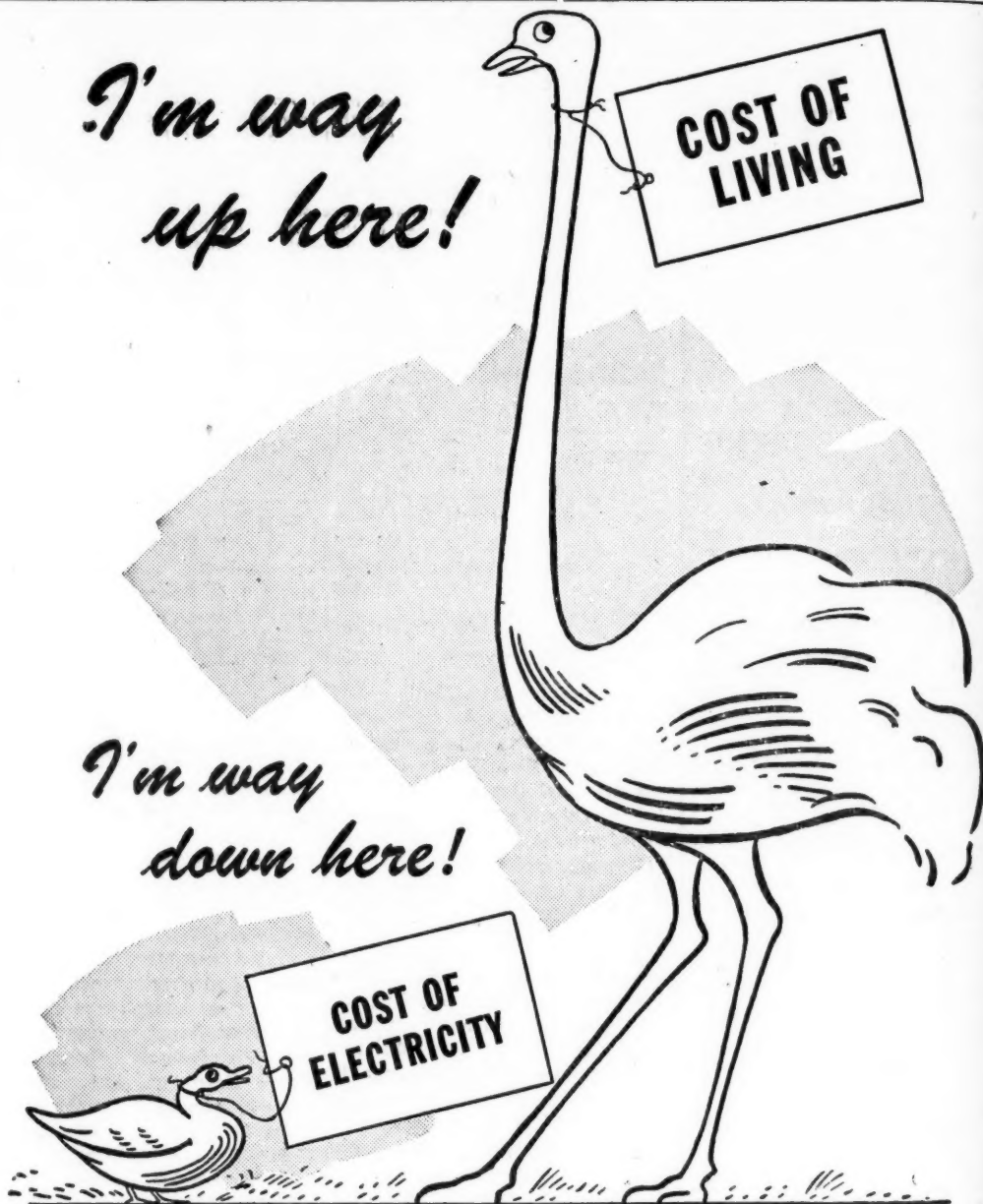
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APRIL 7,
1944

THE JEWISH POST

THIRD
SECTION

WORCESTER PAPER WINS POST CONTEST

An editorial from The Jewish Civic Leader, of Worcester, Mass., entitled, "Arm Your Children With Knowledge," was adjudged winner in the first annual plaque award of The Jewish Post for the best editorial in the Anglo-Jewish press during the Jewish year 5704. The winning editorial was written by Rabbi Gershon Appel of this city.

In clear forceful sentences, the editorial calls on the Jewish parent "to arm" his child with Jewish education lest he learn he is a Jew "through most unpleasant experience."

"Without an understanding of, and appreciation for, that which Jewishness involves, the experience may" leave the child "with a sense of inferiority and frustration," the editorial warns.

Declaring that: "We Jews face a complex world," the editorial points out, "whether we like it or not, our children are eventually thrust into the midst of that complexity. The solution," according to the editorial, is a "thorough Jewish education in the ideals and traditions of Israel. If we Jews are to survive," the editorial concludes, "we must rear a generation of boys and girls who will be inspired to deeds of valor for their people and their faith—a generation that will stand proud and fierce in the defense of the heritage that is theirs as Jews."

Judges in the contest were Dr. Abraham Cronbach of Hebrew Union College; Bernard Postal, National Publicity Director for B'nai B'rith; and James Waterman Wise, Research Director of the Council Against Intolerance in America. Honorable mention in the contest went to The Observer, of Nashville, Tenn., whose editor is Jacques Back; The Jewish Examiner, of Brooklyn, N. Y., whose editor is Louis D. Gross; The Southern Israelite, of Atlanta, Ga., whose editor is M. Stephen Schiffer, and The American Jewish Outlook, whose editor is Dr. Asher Isaacs.

The editorial follows in full:

ARM YOUR CHILDREN WITH KNOWLEDGE!

In this age of scientific and cultural progress, an editorial stressing the necessity for a general, secular education would be an absurdity.

Everyone knows that progress, achievement, and a truly meaningful life are all inconceivable without a sound educational program.

It is a sad commentary, indeed, when editorials must be written urging the need for a proper Jewish education for our children.

It would seem that present-day events alone would have taught us this simple truth, that a Jew cannot escape his Jewishness and, for his own equanimity, it is essential that he be fully aware of its meaning to him in life.

We Jews face a complex world. Whether we like it or not, our children are eventually thrust into the midst of that complexity.

At every turn in life, from childhood on, they will learn that they are Jews. Very often that realization will dawn upon them through a most unpleasant experience. Without an understanding of, and appreciation for, that which Jewishness involves, the experience may leave them warped with a sense of inferiority and frustration.

Every parent owes it to his child

to arm him against such crushing blows to the spirit. Arm your children with knowledge, with a sense of dignity and pride. Prepare them to face life intelligently and courageously—as Jews.

A thorough, Jewish education in the ideals and traditions of Israel is of paramount importance. If we Jews are to survive, we must rear a generation of boys and girls who will be inspired to deeds of valor for their people and their faith—a generation that will stand proud and fierce in the defense of the heritage that is theirs as Jews.

North Africa Jews to Send Delegation to U. S.

By Jewish Telegraphic Agency

ALGIERS—For the first time since the liberation of North Africa, Jewish delegations from Algeria, Tunis and French Morocco will proceed to the United States to report on the situation of the Jews there before and after the Nazis were driven out of their homelands, it was learned here recently.

The office of the Palestine Symphonic Choir project has announced purchase of two additional War Bonds towards the fund for the Asaph Colony. The Ladies' Auxiliary of Temple Adath Yes-

LAUNCH DRIVE IN U. S. SCHOOLS

By Jewish Telegraphic Agency

NEW YORK — The National Education Association's commission for the defense of democracy through education has decided to launch a nation-wide campaign to teach tolerance in the schools and colleges in an effort to eradicate prejudice, it was learned here. The program will be financed by a \$25,000 grant from the National Education Association.

"All citizens should learn the place and importance of minority groups in American society," the commission's statement said. "Public schools have a distinct obligation in this respect and a failure to discharge this obligation will pave the way for grave national conflicts in the future."

hurin of Syracuse, N. Y. and the local members of the Asaph Musical Organization were the purchasers.



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PALESTINE SYMPHONY HAILED AS 1,000th CONCERT PRESENTED

By Jewish Telegraphic Agency

NEW YORK — The Palestine Symphony Orchestra, which was founded by the noted Polish-Jewish violinist, Bronislaw Huberman, in 1936, recently played its 1,000th concert, according to cable advices reaching the American Fund for Palestinian Institutions. Of these concerts, 200 have been given before audiences composed exclusively of members of the armed forces of various Allied armies in the Middle East. The orchestra has toured Egypt, Palestine and neighboring countries to entertain United Nations troops. The orchestra has received com-

munications from both the American legation in Cairo and the commanding general of United States forces in the Middle East thanking it for concerts given to American troops. Consisting of some of the foremost artists of Europe, who were forced to leave their native countries because of the Nazis, the Palestine Orchestra has been conducted during its eight years of existence by many

FREEDOM OF THE PRESS

Names of letter writers need not be printed, and will not be divulged, although the name must be appended to the letter as it reaches our office for verification as to authenticity. Unsigned letters will not be considered. Letters should be brief and to the point, and written on one side of the page only.

Central Conference Answers Temple Beth Israel

To the Editor:

of the world's leading conductors, including Arturo Toscanini, who led its premiere performance.

The enclosed copy of the reply of the Central Conference of American Rabbis to the resolutions adopted by Congregation Beth Israel of Houston, Texas, is sent to you by direction of Rabbi Solomon B. Freehof, president of the C. C. A. R.

Leopold L. Meyer, President, Congregation Beth Israel, Houston, Texas.

Dear Mr. Meyer:

The essence of your protest against the Central Conference of American Rabbis is that it has departed from the "classic" pattern of Reform Judaism, as laid down in earlier rabbinical meetings of Reform Rabbis (Philadelphia, 1869, Pittsburgh, 1885, etc.). Without considering for the moment the specifications of the charge, the general case can well be admitted, namely, that Reform Judaism as expressed in ideas and utterances of most members of the Central Conference does indeed represent a departure from some of the ideas and practices laid down by Reform Jewish leaders in past generations.

It is only an Orthodoxy which does not depart from "classic" patterns laid down by past generations. It is the principle of Orthodoxy that all laws authentically deduced from past laws are sacred and represent the will of God, and that customs which have been widely accepted in the past have the force of law and may not be abolished even when circumstances change. But Reform Judaism is a liberal Judaism. It proclaims the right of each generation to change customs and rituals and even to restate doctrines, provided the essential principles of Judaism are preserved and strengthened by such changes. The same liberal principles which gave the Reform pioneers the right to change the venerable customs and prayer texts of Orthodoxy give us the right to change practices and modify doctrines of the pioneers.

Dr. Kaufman Kohler, one of the great leaders of early Reform Judaism in America, convoker and leading spirit of the Pittsburgh Conference of 1885, made a statement which no Reform Jew should ever forget:

"In order to form a just estimate of such Reform-Pioneers as were Geiger, Holdheim, Einhorn, Hirsch and others in Germany, we must guard against conferring upon them the claim of infallibility which they themselves have wrested for us from the authorities of old. We would sin against the very spirit of progress which made them leaders and prophets of their age, should we attempt to canonize their every word. We would, therefore, do them injustice, were we to weigh all their utterances and opinions in the scale of modern research and by the standard of recent investigations. Truth grows, and many a thing which seemed true fifty years ago is no longer considered so today." (Hebrew Union College and Other Addresses, page 75). Dr. Kohler

(Continued on page 3)

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CENTRAL CONFERENCE ANSWERS TEMPLE BETH ISRAEL OF HOUSTON

(Continued from page 2)

spoke as a true reformer and liberal. Geiger and Holdheim would have rejected any suggestion that later generations of rabbis and laymen should be compelled to keep unchanged and sacrosanct the pattern of ideas and customs which they had constructed. All the early reformers were great liberals.

Any attempt, such as your congregation seems to be making, to fix Reform Judaism at the pattern of one hundred years ago or of fifty years ago petrifies it into Reformed Judaism a form of Judaism which had at one time been Reformed Judaism, a form of Judaism ever fixed. It is the resolve of the Central Conference of American Rabbis to keep Reform Judaism liberal and alive to the realities of the age. It is our hope that in so doing we are strengthening both the Reform movement and Judaism itself.

You will not mind, I am sure, if I include in our discussion the question of the by-laws which your congregation has recently drawn up, since these by-laws are the result of the same mood which led you to draw up your resolutions against the Conference and to spread them broadcast.

The clear purpose of your by-laws is to keep from membership in the congregation those individuals who believe in a Jewish state in Palestine, who believe that Kashrus is an essential practice in Judaism, and that the Hebrew language is indispensable in school and in worship. It is true that if a man cannot subscribe to your by-laws he may become a non-voting member; but of course no self-respecting Jew will join your congregation if he knows

that his convictions will disfranchise him and make him a second-class member. Your object is definite; you wish to exclude those who disagree with you on any one of the above points.

Most of these by-laws were, of course, taken from the Pittsburgh Platform. I note, however, that you have reworked the Pittsburgh Platform. You speak in your Principle No. 1 of the Mission of Israel, but you avoid the Platform's great phrase: "Jewish people" and "priesthood." You also omit from your program Part 8 of the Pittsburgh Platform, namely, that: "In accordance with the spirit of Mosaic legislation, we deem it our duty to participate in the great task of modern times, to solve on the basis of justice and righteousness the problems presented by the contrasts and evils of the present organization of society." For these two elements in the great classic pronouncement of American Reform Judaism you substitute your carefully worded caution (not found in the Pittsburgh Platform) against the use of too much Hebrew in the Service. As a disciple of Dr. Kohler, I assure you that your omission of the hallowed and meaningful words "Jewish people" and "priesthood," which you consciously passed over in your borrowing from the Pittsburgh Platform, would have shocked him severely. Dr. Emil G. Hirsch (who proposed plank No. 8) would certainly have protested against your omission of the avowal of Israel's dedication to social justice. By what right do you vary the classic pattern of Reform Judaism?

The only right you have must be based upon the premise that

Reform Judaism is liberal Judaism. You do have the right to change, as you have seriously changed, the Pittsburgh Platform. You have also the right to publish and declare that these are the principles of your congregation. But you have no right, as a liberal congregation, either to protest against the right of the Conference to vary the older patterns or have you the right to exclude from your congregation those who do not agree with the ideas which you have selected.

What you have done is not only to transform, by omission of essentials, a great classic statement of Reform, but you have, I fear, misunderstood the intention of the framers of the Pittsburgh Platform. These men well knew that there were many men and women in their congregations who did not agree with the new ideas which they proclaimed in Pittsburgh. They certainly did not intend that those who did not accept the Pittsburgh Platform be deprived of the right to vote or, in case of new applicants, not be admitted into the congregation as full members. They understood that there were many in their congregations who did not understand or even agree. But they hoped to influence their congregations. They themselves called it a "platform," as a party platform. They did not mean it to be a test of admission into the congregation. It was a curriculum, not a creed. . . .

An examination of the specifications in your resolution indicates that they all concern Zionism in one way or another.

The simplest way to discuss them is to put them together into the one charge which you clearly mean to make: "The Central Conference has become Zionist and has thereby abandoned the essen-

tials of Reform Judaism."

The answer to this implied charge can be made unequivocally. The Conference has not become Zionist. It has, however, ceased to be anti-Zionistic. In past years the Conference, in a number of resolutions, expressed its anti-Zionism. There were few Zionists in the Conference in those years. By the way, the anti-Zionist majority would have been appalled if anyone during all these years had ever made the un-Jewish suggestion that Zionist Reform Rabbis, disagreeing as they did with the avowed principles of the Conference, should not have the right to vote. As the years went by the number of Zionists in the Conference increased. By this time it may well be that the majority of our members are Zionists. We do not seek to know. We do not submit our members to a credal test.

The manifest fact now is that there are many, perhaps even a majority, of our members who are both convinced Zionists and con-

vinced Reform Jews. These rabbis do not find their Reform Judaism and their Zionism to be mutually incompatible. It is obvious, then, that there has been a definite change of mood in our Conference. Therefore, in harmony with liberal principles, this new mood was acknowledged in our 1943 Resolution. We recognized the fact, plainly observable in the life of hundreds of our Reform Rabbis, that Reform and Zionism are quite compatible. Each member of our Conference may decide for himself whether to accept or reject Zionism. Whichever way he decides will not affect his status or his moral right to be part of our Conference.

Whether we are justified in thus changing a past emphasis, or whether what we have changed is an essential, indispensable doctrine may well be debated. All I can say to you is that the majority of the Rabbis of the Conference believe that it is a justified and liberal change to permit each

(Continued on page 4)

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Freedom of the Press

(Continued from page 3)

member to have his own opinion on Zionism without considering this opinion a violation of Reform. If the judgment of the majority of the Reform Rabbis on this question is not acceptable to you, whose judgment will you accept? Since it is the responsibility of

a rabbi to counsel his congregation, may I, as President of the Central Conference of American Rabbis, take the liberty of offering a word of counsel to you? Please do not be so nervous about the future of Reform Judaism. Reform Judaism is strong. Its influence in America extends far beyond those institutions which are

avowedly Reform. All the American Jewish congregations which are departing from strict Orthodoxy have been influenced by the example of our Reform Jewish institutions. Our leaders are giving guidance to many Jewish and general movements in America. You do not need to build a fence around a Reform congregation to protect

it against attack. Reform is of the future; it is a dynamic movement in American Judaism. Let us be bold, confident, and friendly with all of Israel.

SOLOMON B. FREEHOF.
President,
Central Conference of
American Rabbis.

Would Make Hitler, Tojo Fill Out Form 1040 in Yiddish

To The Editor,

Enclosed please find my check for \$10.00. Whatever monies is over the price of my subscription you will kindly use to send your most enlightening newspaper to known anti-Semites.

I feel that with an education those "ladies and gentlemen" may turn human.

Another idea that I believe worthy of consideration is: 1st—Don't have any more learned men spend time trying to figure what to do with Hitler or Tojo, just have the 1943 Income Tax Return—form 1040—printed in Yiddish—give it to Hitler and Tojo, and then let them figure it.

I guarantee that they shall die figuring out that one.

MILTON DIAMOND.
Hammond.

Editor's Note: Mr. Diamond's \$10.00 has given him a 5-year renewal.

269 Families in Russia Seek Relatives in U.S.

To the editor,

We permit ourselves to enclose our revised complete list of persons for whom we have received cabled messages from their relatives and friends in Soviet Russia through the President of the Moscow Jewish Community. Despite all our efforts we were unable to deliver the messages. Your assistance in helping us locate these people, either by publishing the list in installments or by informing your readers that such a list exists in your office, or by any other means you will consider suitable to you, will be greatly appreciated by us. Needless to stress upon you the importance of transmitting the anxiously awaited messages to the American relatives. We will be very thankful to you for letting us know whether you were able to do anything in this matter.

UNION OF RUSSIAN JEWS.
55 W. 42nd St.,
New York, 18, N. Y.

EDITOR'S NOTE: The list, containing 269 names, is at our office and can be consulted in person, or mail or telephone inquiries will be answered.

Says Post Presents All Sides of Jewish Opinion

To the editor:

For some time now I have been reading The Jewish Post and I want you to know how much I look forward to it every week. As an army chaplain I am to a great extent cut off from the main currents of Jewish life. Your paper comes as a refreshing breeze in the doldrums. Your straightforward editorials and your fair presentation of all facets of Jewish opinion make your paper the best weekly I have seen in the Jewish field. Keep up the good work.

Chaplain, Camp Gruber, Okla.

(Editor's Note: An additional letter for the Freedom of the Press column starts on the next page.)

DOBROWITZ COMMISSIONED

Second Lieutenant Alfred Dobrowitz has received his commission at Carlsbad, N. M., Army Air Base, and is now stationed at the Sioux City, Ia., Army Air Base. He is the son of Mr. and Mrs. Dave Dobrowitz.

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FREEDOM OF THE PRESS CANTOR GLASS SHOWS 3 TRAGEDIES; SAYS OUR MARTYRS ACCUSE US

To the Editor:

As has been the practice for many generations, world Jewry will again gather in their homes on the eve of Passover to read the Haggadah, to re-tell the story of the Exodus from slavery to freedom, into Palestine, the Promised Land.

This year more than ever before, because of the terrible mass murders, hatreds and persecutions of our brethren in the lands dominated by Hitler, we must read and even study the Haggadah with a deeper and more serious understanding.

Even though we live in a great democratic country where over 5 million American Jews have their freedom secured by that great document, the Constitution of the United States, yet even here, three great tragedies concerning Israel happened in the past year. As we read the Haggadah we must bear this in mind.

First, we must recall the fact that when our Jewish leaders, in order to shape the destiny of our people after the war, found it necessary to call an assembly in order to have harmony among the different factions in American Jewry, it was finally agreed to gather under the name "American Jewish Conference," where 500 elected representatives gathered. World Jewry looked on this event as the beginning of a new era in American Jewish history, as it was felt that we were in the best position to secure and plan our future. The Conference was a great historic event. For the first time, all shades of American Israel gathered together under one roof. Great Jewish spirits revealed the past and present of our people and came to the conclusion that the future security of our people depends upon making Palestine a Jewish Commonwealth. The Resolution was passed almost unanimously, with 96 per cent voting in favor. But again there was disunity—the American Jewish Committee withdrew. This was the first tragedy.

The second tragedy occurred at about the same time when a new organization was established under the name "American Council for Judaism," composed of a small group of reform Rabbis, who hampered our destiny in regards to setting up Palestine as a Jewish Commonwealth.

And the third tragedy of American Israel happened at the recent hearing on the "Palestine Resolution" before the House Foreign Affairs Committee, when though it was known that the Senate and the House were in favor of passing the resolution, the same element arose and openly opposed that Palestine should be made a Jewish Commonwealth. Here again unity in Israel failed.

Many great Americans, non-Jews, and other champions of our just cause raised their voices in behalf of the "Palestine Resolution" but it was postponed and set aside due to other influences. Yet how painful it is to read the truth as expressed in a recent article by Drew Pearson, commentator, in his "Washington-Merry-Go-Round" wherein after surveying the whole situation remarked to the effect that "Jewish leaders are by no means unanimous regarding Palestine."

Our Jewish martyrs accuse, and say to all those Jews: "If you are

against our destiny as a nation—why didn't you at least keep quiet?" They cry out, "How could you do that to us?—Does the Czech, the Pole, and any other nationality who has lived in America for generations, speak

out against their own nation? We say to you, that when the future historians will record the Jewish problems of this past year in America, they will write this as a black chapter in American Jewish history. We martyrs say to all of you who can't see the necessity for the establishment of the Jewish Commonwealth in our ancient land—you have no right to cele-

brate Passover. How can you, come to the important part in the Haggadah which reads:

"It is incumbent upon every Israelite, in every generation, to look upon himself, as if he had actually gone forth out of Egypt; as it is said: And thou shalt show thy son, in that day saying, This is done because of that which the Eternal did unto

me, when I came forth out of Egypt. Not only our ancestors did the Holy One, blessed be He, redeem, but us also did He redeem with them; as it is said, And He brought us thence, that He might bring us in, to give us the land which He promised unto our fathers."

Passover should teach us to re-

(Continued on page 6)

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VATICAN PAPER ASSAILS NAZIS FOR PERSECUTION OF JEWS IN ITALY

By Jewish Telegraphic Agency

WASHINGTON — The National Catholic Welfare Conference reported this week that the Osservatore Romano, official organ of the Vatican, has recently carried several front page editorials protesting against the persecution of Jews in Nazi-occupied Italy.

One editorial vehemently assailed a German decree ordering the arrest of all Jews and confiscation of their property "to offset the damages resulting from enemy air incursions." The Vatican

newspaper pointed out that the Nazi "explanation" for the arrest of the Jews was specious and that the decree violates all concepts of humanity and the legal rights of the Jews.

Another editorial denied that the Mussolini puppet National Republican Fascist Government had any legal right to disfranchise Italian Jews and place them in the category of "enemy aliens." It also pointed out that Jews are being treated even worse than

742 Refugees Reach Palestine From Portugal



On the Road Back

"enemy aliens" because "no enemy alien is threatened with the complete confiscation of his property, this confiscation is pronounced only in the case of Jews; and it is complete confiscation in spite of the fact that the government decree regards the Jews only temporarily—for the duration—as enemies."

Want Support for Arabs

By Jewish Telegraphic Agency

BUENOS AIRES — Spokesmen for the "Pan-Arab Congress of America," which claims to represent the approximately 300,000 Arabs living in Latin-America, have sent a memorandum to the foreign ministries of all Western Hemisphere countries asking support for the Arab position on Palestine, it was learned here this week.

8-DAY TRIP BRINGS STRANDED JEWS TO HOLY LAND; CROWDS AT LANDING

By Jewish Telegraphic Agency

HAIFA — After being on the high seas for only eight days, the Portuguese liner Nyassa arrived here recently with 742 Jewish refugees from Europe. This is the first transport of Jewish refugees to reach Palestine through the Mediterranean since 1940.

Representatives of the Jewish Agency and of other Jewish organizations met the refugees at the pier and assisted them in the landing formalities. Many of them were taken to temporary quarters while others immediately rejoined their families and friends from whom they had been separated for a number of years, after fleeing to Portugal and Spain from Nazi persecution in various European lands.

The vessel sailed from Lisbon on January 23 with 172 passengers and took on an additional 570 Jewish refugees at Cadiz, Spain. The majority of the refugees were stateless, while the remainder were nationals of various occupied countries. The ship was chartered by the Joint Distribution Committee and the refugees were escorted by David J. Schweitzer, special European representative of the Hias-Ica Emigration Association. The Hias contributed \$70,000 to the transportation costs.

The Nyassa landed here flying the Portuguese and the Blue-White flags. It was greeted by crowds singing Hatikvah.

Mr. Schweitzer, speaking to representatives of the press disclosed that three marriages took place aboard the ship during the voyage.

He reported that hundreds of Jewish refugees who remained in Lisbon wept when the ship sailed from there. He urged that Jewish organizations in Palestine endeavor to bring them to Palestine immediately. He reported that of the 742 Jews who came on the Nyassa more than 100 were children, one-third were women and the remainder were all young men including people who fled from Nazi concentration camps.

Freedom of the Press

(Continued from Page 5)

solve to renew our Jewish spirit, redouble our strength among ourselves, and to do that which our immortal leader, Dr. Herzl, advised us, to recapture our Jewish institutions. Our rabbis, teachers, and leaders must revitalize Jewish living in the home, in the synagogue, in the Hebrew and religious schools, and in other institutions, so that the American Jewish youth will grow up to know our history and traditions and true Jewish living—then there will be no cause for disunity in American Israel. Then our martyrs will become immortal, and will not have died in vain.

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NATIONAL COMMUNITY RELATIONS ADVISORY COUNCIL—WHAT ABOUT IT?

By G. M. COHEN

I almost feel as if The Post should have sent some one to cover the organization meeting of the National Community Relations Advisory Council recently in New York. Of course I knew beforehand, from having asked permission, that the meeting was closed to the press, but at least some news of what went on at this very, very important meeting could have been secured by the time-honored journalistic method of cornering enough people friendly to this paper and what it is trying to do, to have given you some inkling of what has been accomplished, if anything.

Of course, the Council sent out a press release but it contained the names of the officers and the executive committee, and the routine announcement that all was harmony. An announcement by the way, which is issued whether or not there is harmony.

So that you don't know now any more than you knew before the meeting was held, as far as any news you have read here or could have read anywhere else. The Jewish Telegraphic Agency, and the other news services, who claim they are news gathering agencies, are, as you can see from the above, nothing of the sort. They merely send out to you the report of the publicity agent of the organization concerned, which is what that publicity agent wants you to know and nothing else.

However, The Post does have a good understanding with many men, some of them national figures, who, realizing the fact that The Post fits into a special niche as far as Anglo-Jewish journalism is concerned, will give it news not otherwise obtainable.

From these sources, I have been able to gather the following:

There definitely was complete harmony at the sessions. In fact, in the convention the word "phenomenal" was used to describe the way in which the four national agencies pitched in and tried to work out an arrangement on civic protective work that would meet the demands of the American Jewish public. It was said that the agencies would even permit the other agencies, who could be called their competitors, to use their files when they needed something which might be lacking in the preparation for some action.

I asked point blank about specific cases now worrying American Jewry. What was decided on in the matter; what action is being taken and planned; and what agency would handle the job, and although I can't report to you these specific cases, because they would be detrimental to the work being done to defend the position of the Jews against those, who in attacking the Jews hope to undermine democracy, you'll have to take my word for the following.

One agency told the meeting of its plans in connection with keeping anti-Semitism from being raised as an issue in the forthcoming presidential election, and when a second agency outlined the work it had already accomplished in that direction, the first agency agreed to withdraw from this specific work.

As far as civic defense work in the local field, it was agreed, as could have been expected, that no national agency would undertake anything without first con-

sulting with the local community involved. Such incidents as that in Boston where the American Jewish Congress jumped the gun, or rather exploded it, in the face of the Anti-Defamation League and the Central Advisory Council, will not occur again.

I asked about the situation, now that the Council is operating, of the mass meeting of the American Jewish Congress held a few weeks ago in New York to arouse Christian opinion to the dangers of anti-Semitism. This subject was not discussed, and no one

seems to be able to tell whether or not such actions would come under the purview of the new body.

All the big names in the civic protective work, including a good many national public relations experts, attended the sessions. Monsky and Gutstadt, of the B'nai B'rith; Proskauer, Slawson and Waldman of the American Jewish Committee, and Rabbi Stephen Wise and Carl Sherman of the American Jewish Congress, are just a few of the top men who sat in on the deliberations.

I knew that the most pessimistic man in the national scene, as far as any results to be expected from

the new body, was Sidney Hollander, of Baltimore, president of the Council of Jewish Welfare Funds and Federations, and now a member of the executive of the body we are speaking about. So I asked what seemed to be his opinion of the way things were working out. The answer was "he was delighted." And that is really something.

I tried to find out whether when an agency decided to go into a new program directed at some evil, it would first seek clearance with the new body, but that information is not to be gotten, for evidently no one knows. If this rule does operate, however, the success of

the new body as far as its present expectations are concerned, certainly will have been realized.

The executive of the Council will meet monthly, and the entire group at least three times a year. Isaiah Minkoff was named secretary. He formerly held the same position with the General Jewish Council.

The conclusion therefore is that although none of the agencies are giving up any of their prerogatives and that they will not merge and there will be no extension in the direction of unifying their present fund-raising efforts, yet there will be clearance, counselling and programming.

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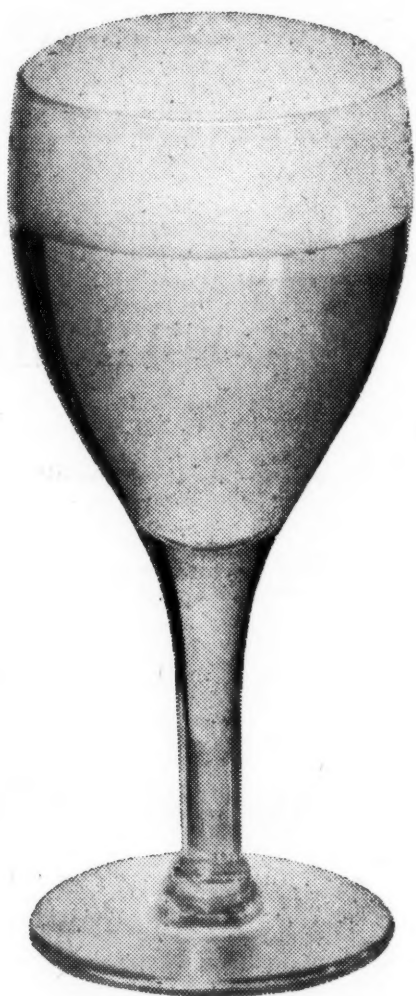
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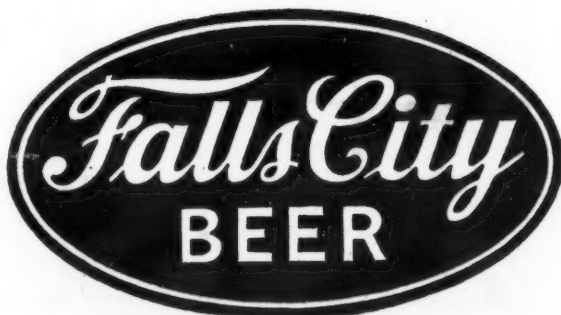
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APRIL 7,
1944

THE JEWISH POST

FOURTH
SECTION

Passover Particles

By BERNARD POSTAL
National Director of B'nai B'rith Publicity

PASSOVER, the Jewish Festival of Freedom commemorating the deliverance of Israel from Egyptian bondage, which this year begins on April 8 (first seder is on April 7) is observed by Orthodox Jews for eight days but according to the Bible the holiday lasts only a week. In Palestine Passover is observed for only seven days.

Archaeologists have established that the date of the exodus of the Jews from Egyptian slavery was 1447 B. C., and that the pharaoh of the Passover story was Thotmes III.

Although in this country we use square, rectangular or round matzoh impartially, depending on which company's products we buy, the custom until the age of machinery was that matzoh should be round.

The original reason for perforating matzoh was to prevent the dough from rising.

The earliest known edition of the Haggadah extant is dated 1505 A. D., and was printed at Fano, Italy.

Handel, Schubert, Rubinstein and Mendelssohn are among the famous composers inspired by the story of the exodus of the Jews from Egypt to create musical masterpieces.

The word seder literally means "order of service."

In the Spitalfields section of London's East End it was once the custom for Jewish householders to present matzoh to their non-Jewish neighbors on Passover and to receive in return plum pudding on Christmas.

Many Protestant clergymen in the America of Colonial days drew a parallel between George III and Pharaoh in their discourses on the grievances of the colonies against England, inferring that the same providence of God that rescued the Israelites from Egyptian bondage would free the colonies.

The nasty charosses, which is included in the Passover menu as a reminder of the mortar used by the Israelites for making bricks in Egypt, once had a more practical meaning. Taking the injunction to eat bitter herbs at the seder table literally, many Jews would seriously burn their tongues on the sharp condiments. To allay the burn a preparation of apple, nuts, wine and cinnamon—our own charosses—was suggested.

"Chad Gadya," which is the closing hymn of the Haggadah, is written in the style of the popular nursery rhyme, "This is the House that Jack Built," and is designed to retain the interest of children in the Passover service. Musicologists claim that the melody for "Chad Gadya" was borrowed from a French folk tune.

The first Passover service to be broadcast by television came from New York City in 1940.

When Thomas Jefferson, Benjamin Franklin and John Adams were appointed to prepare a design for the seal of the United States on the same day that the Declaration of Independence was adopted, they first proposed a device showing Pharaoh sitting in an open chariot, a crown on his head and a sword in his hand, passing through the dividing waters of the Red Sea in pursuit of the Israelites; with rays from a pillar of fire beaming on Moses, who was represented as standing on the shore extending his hand over the sea, causing it to overwhelm Pharaoh.

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One of the most beloved actresses of New York and the idol of the Jewish stage, Molly Picon, will be presented here on Wednesday evening, April 12, at Kirshbaum Center. She will be accompanied by her husband, Jacob Kalich, as master of ceremonies, and Abe Ellstein, pianist and composer.

Miss Picon has appeared as headliner on the major vaudeville circuits of the country, and, more recently, as star of the Broadway production, "Morning Star."

Miss Picon's program will include a varied group of character studies and songs in both English and Yiddish. The event will be open to Association members without charge. The admission price for non-members is \$1.00.

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ported in the current Jewish National Funds News Bulletin. They are in honor of H. T. Cohen and Frederick Jonas Plesser of Indianapolis; Mr. and Mrs. Abraham Goodman, Shelbyville, on their 25th wedding anniversary, and Jacob Singer, of Lafayette, on his 65th birthday, by members of the Congregation Sons of Abraham. Frederick Plesser's name was inscribed on the occasion of his Bar Mitzvah.

HUGE COMMUNAL SEDERIM

1,000 and More Soldiers Gather at Lonely Outposts

By SAMUEL BEN MAYER

Soon the reports will be coming far at sea; they will come from newly won beachheads in Italy and the South Sea Isles. They will

come from hundreds of camps in the continental U. S. A. — from Guadalcanal, New Guinea, Alaska, Australia, India, Africa, Iceland, England, Iran, Panama, Hawaii, the West Indies—wherever American troops are stationed. They will tell the story of huge communal Sedarim for groups of 1,000 Jewish soldiers or more. They will tell the story of matzoth and wine delivered to individual Jewish soldiers in lonely outposts of the world—they will tell the story of religious observances made possible for Jewish soldiers in the very front lines of battle.

For weeks and months now, ever since the past November, the National Jewish Welfare Board has been making arrangements. Passover foods, haggadahs, wine—everything necessary is ready and available. Our Jewish men and women in uniform are being taken care of this year. We need no further guarantee of this than a quick review of what happened last year.

Figures alone do not give the whole story of what J. W. B. accomplished in the Passover of 1943 but the story is not complete without the figures.

Many Go Home, However

In the continental United States many of our Jewish soldiers and sailors were able to go home for the Passover holidays. The J. W. B., through chaplains, field staffs, and local communities, arranged Sedarim for 115,000 men, however. Military regulations make it impossible to quote, even now, the number of men who were served overseas, but it can definitely be stated that every Jewish soldier far from home, whose military duties permitted, had the opportunity to attend religious services, to partake of unleavened bread, and to observe the Passover ceremonies in the traditional manner.

The wonder of it can best be expressed in the words of Barney Ross, who was in Cleveland during the Passover holidays:

"Only a couple of months ago I was on Guadalcanal," he said. "Shells were exploding all around me then. Waves of bombing planes were coming over and I hid in a foxhole that had been getting a little deeper every day since I dug it.

"I couldn't have imagined that in a few months Guadalcanal would be completely in American hands, with Jewish men among our troops there holding a Seder out in the open air, to celebrate both our victory on Guadalcanal and the victory of the Children of Israel who fought for freedom against Pharaoh."

In New Guinea, Passover services were held for more than 600 men in a coconut grove within a grenade throw of the Japanese lines. Chaplain E. A. Levi was down with malaria fever, but he insisted on staying and conducting the Seder.

In Iran, there were not sufficient matzoth, so Chaplain David Rubin enlisted the services of a squad of U. S. Army bakers, who prepared a supplementary supply

(Continued on page 4)

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A Passover Short Story

By JENNIE GRIFF

OVER the hill the jerries were rattling the heavy stuff around. And some of the fireworks had a technicolor unreality about them. But it was the real thing. Corporal Jack Morris's company was pinned down in a ditch half filled with water. Not exactly the most comfortable place to celebrate the Passover Seder. But Pharaoh's men had come to life again after all those centuries and something had to be done about it. If only his father had the imagination to explain the Haggadah to him in these terms in Jack's childhood days. It seems those Egyptians never died.

The Nazis were getting a bit hot on their target. The humor in the American ditch was reaching the "laugh on the other side of the face variety." Barney

Goldblatt, who was at Jack's elbow, said: "Some of the matzo's we used to get down on the East Side might make somebody a damned good bulletproof vest. No kiddin', I wish I had a plateful of my mother's kneidlach right now. I'll bet they could rip a hole a mile wide in that Nazi line!"

"Well, you ought to taste my mother's. Light as bubbles. What time is it?" asked Jack.

"Fourteen-forty."

"I guess that's about right. The family must be getting started on the Seder."

Jack guessed right. The Morris family was beginning the reading of the story of the Jews under Pharaoh. Since Jack's father, who ran the tailor shop under the

poolroom, was a religious man he carried the ritual out to the letter. What particularly annoyed little Bobbie, Jack's youngest brother, were the endless hand-washing ceremonies prescribed in the Haggadah. The elder Mr. Morris acknowledged the protest good humoredly.

"After all, Bobbie, you must remember that the Jews had a lot of dirty work to do for Pharaoh in Egypt. It's no desk job to make bricks without straw or even with straw." Here one could detect the father's irrepressible envy of the white collar class.

Young Mildred was not bothered by the ritual. She merely mumbled something: the shame of being "cheated out of a school holiday because Passover fell on a

(Continued on page 5)

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SGT. IRWIN ADLER

Special
NEW YORK.—Somewhere in the Pacific at an Army Station Hospital twenty-two Jewish men were taking part in the traditional Friday Evening Services. As Sergeant Irwin Adler of Cleveland puts it: "We have held Friday Evening Services for two years and our Jewish consciousness is stronger than when we left the United States."

Though thousands of miles from home and thousands more from the scenes of Jewish suffer

Special
NEW YORK — Asserting that the Protestant Episcopal Church of the United States wishes to associate itself with the rescue and

ing, the plight of European Jewry and the need for the development of the Jewish homeland in Palestine, were matters of deep concern to his comrades, Sgt. Adler declared in the letter which he sent to the United Jewish Appeal, he enclosed a money order for \$240.00 as their contribution to

reconstruction efforts of the United Jewish Appeal, the Rt. Rev. Henry St. George Tucker, presiding bishop, sent a contribution of \$1,000 to the nationwide campaign which is seeking to help in the survival of the remaining 4,000,000 Jews in European lands.

the rescue and reconstruction of the Jewish victims of war and oppression.

"Every man here (including our two Jewish officers), wrote Sgt. Adler wants you to know that we are aware of your problems and that we desire to help. Our goal

has been to get every man to give."

Corporal Gives 3 Times

In a period of three months Corporal Leonard B. Burkhardt, who is stationed somewhere in the Caribbean area has sent three contributions totaling \$155.00 to the National Refugee Service which is represented together with the Joint Distribution Committee and the United Palestine Appeal in the nationwide \$32,000,000 campaign. With his first gift of \$10.00 Corp. Burkhardt sent a note in which he declared: "This little donation is for the sake, or, in

(Continued on Page 7)

British Agent Says Jews Oppose Zionism

By Jewish Telegraphic Agency

OTTAWA—The claim that "as a rule, those Jews whose ancestors had lived in Palestine sided with the Arabs in their opposition to Zionism" was made here by Miss Freya Stark, recently stationed in the Middle East as a British Ministry of Information liaison officer to the Arabs, who is now making a tour of Canada.

Miss Stark told a press conference that "friction between Jews and Arabs in Palestine remained" and claimed "that Jews long resident in the country realized that Zionists who had come to the country in recent years had brought about a rise in anti-Semitic feeling." She praised the "co-operation" of the Arabs in Palestine.

Speaking in Montreal, Miss Stark said: "The Arabs are the rightful owners of Palestine and they have been silent too long and allowed the Zionists to put out a lot of propaganda which has created a wrong impression of the actual conditions in the Middle East. The Arabs are co-operating everywhere with the British in the war, and I hope, during my visit to this continent to encourage the support of their claims by the democratic nations."

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Communal Sederim

(Continued from page 2)

under his supervision. Six Seder-

im were held in the Iran area. Protestant Chaplain In Charge In one area of Australia, the nearest Jewish chaplain was 400

miles away, presiding at another Seder. The Chief Protestant Chaplain of the area took complete charge, distributed J. W. B. sup-

plies, and secured a restaurant and supervised the Seder. The sea of military uniforms was broken by a little island in civilian clothes—

two men and a woman—the entire Jewish population of that area. Said one of these Australian Jews:

"This is the first Seder I have attended in 30 years. Until now I had been worried about the continuity of our people. With only three of us within hundreds of miles, and with stories of the virtual wiping out of Jewry in Central Europe, I had begun to believe that perhaps our stock was dying out. Suddenly I see several hundred young, vigorous American Jews, and now I know our people are still carrying on. This splendid sight warms my heart, for it is a token that come what may to you or me, our people will go on forever."

In Great Britain, more than a dozen communal Sedarim were held, in which not only Americans participated, but Canadian, British, Australian, New Zealand, French, Polish and Czech troops as well. In addition, hundreds of homes were opened to our men throughout the United Kingdom. Hindu and Moslem officials attended the Seder conducted by Chaplain Abraham Dubin in India. In Morocco, Egypt, Iraq and Palestine, services and Sedarim were held.

In North Africa, the U. S. Army was advancing, and with the Army advanced Chaplain Earl Stone. As each town was recaptured, Chaplain Stone would make arrangements with the local rabbi to celebrate the Passover. Army flour was issued to the native Jewish bakers who prepared the unleavened bread in the same ancient kilns, and in the same manner that their forefathers had used since the first Jews arrived in North Africa from Palestine, centuries ago.

The Passover of last year is already an old story. But every year at Passover it is part of our tradition to retell an old, old story and to gain from it new sources of hope and inspiration and life. Let us hope that by next year, most of those now in the services will be observing the Passover in their own homes. But wherever they may be, we can rest assured that they will not be forgotten, that the Jewish communities of America will provide for their wants, and that J. W. B. will see that the wishes of the community are carried out.

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MODERN MIRACLES—A SHORT STORY ABOUT PASSOVER

(Continued from page 3)

weekend. There was always an atmosphere of levity and good cheer at the Seder table at the Morris home. But the empty chair near Mrs. Morris dimmed the joy of the holiday. The mother's eyes filled up as she thought of her son, Jack, who used to regale the family with fantastic schemes of how to prevent the candles from drooping and dripping on the hand-embroidered Passover table cloth. The family galloped through the Haggadah. There were few lines that Mr. Morris, resting one hand on the pillow on the chair beside him to be technically right about the leaning position, rolled off his tongue with relish. When it was time to refill the cups Bobbie asked about Elijah. The mystery of a cup of wine set aside for an unseen prophet of old who never appeared stirred the youngster's imagination.

"Later, later," said his father impatiently, as he raced on through the service.

"It was not our ancestors alone that the Most Holy, blessed be He, redeemed from Egypt, but us also did he redeem with them," the elder Morris intoned as he motioned to his wife to open the door for the recital of the prayer of thanks—the prayer which traditionally marks the "arrival" of Elijah.

"Daddy, wouldn't it be wonderful if Elijah did come to visit us tonight?" asked Bobbie.

The open door let in a chill breeze which blew the curtains and bent the flame of the candles. Strange thoughts crowded on Mrs. Morris as she stood at the open door. Her mind was somewhere in Italy on the mud-soaked battle-line in the south—with her son. She was about to shut the door at the signal from the dining room, when an old man crossed the threshold.

"Are you sure you have the right apartment?" asked Mrs. Morris in a bewildered tone. "Isn't this the home of Abraham Morris, the son of Isaac?" said the stranger. Mrs. Morris was puzzled and asked what he wanted. It seemed to her rather strange that an old man with such a nice beard and devout countenance should break in on the Passover service. What was he doing away from the synagogue or his family hearth?

The elder Morris adjusted his skull cap on the back of his head as he got up from the table to see what was going on.

"Just tell your husband that Elijah is here," said the stranger very casually.

By this time Bobbie too was in the hallway and at that announcement he dashed back to get Elijah's cup.

Mr. Morris looked dumbfounded and although his lips moved no audible sound came from them for some time. "Elijah," he exclaimed finally. "How is that possible?"

"Calm yourself. Why are you so surprised? Haven't you opened this same door for me every Passover for twenty years. I've come to talk to you because I believe you are a devout man," said Eli-

white beard said.

"What I am going to do?" asked the elder Morris in astonishment. "Why me, who am I? I'm nobody. I'm just one Jew and a poor one. What can I do? Forgive me for saying this. But I have thought so many times that as in the days of Pharaoh so today, God must perform a miracle to save the Jews," he said bravely.

"But Abraham, you are the Jewish people. What are you going to do to save yourself?"

"Well, we have a campaign, but that's just a drive for money. We need a miracle," said Mr. Morris.

Elijah's prophetic calm was visibly ruffled. "Don't you know that the money from the drives themselves is performing miracles? I have just finished visiting some of your brothers in Europe and in Palestine. I have just walked across the border into Switzerland with a young mother and her child who were escaping from Nazi-occupied Italy. I have just come from a ship that is taking hundreds of refugees out of the fires of Europe into the Jewish homeland in Palestine," Elijah said.

"Yes. Yes. I know," Mr. Morris said.

(Continued on page 6)

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BEST WISHES FOR A JOYOUS PASSOVER

Borden's Pure Milk and Ice Cream Company

Incorporated

"Eat and Enjoy Borden's Ice Cream"

TERRE HAUTE

Modern Miracles

(Continued from Page 5)
ris broke in.

"Isn't that a miracle? And what is happening in Palestine today? Isn't that the story of the Exodus repeating itself?"

"That's right," Mr. Morris said. "I never thought of it that way." "Imagine! The Jews of Palestine today are helping to rescue

other Jews and fighting to free their brothers.

"By the way, I have just seen your son—."

"You have. How is he?"

"He is fine," replied Elijah.

"Your neighbor's boy is with him. You know, the one who escaped to America from Pharaoh's — I mean — Hitler's Germany. Think of it, that refugee boy is

now fighting against his oppressors."

Here the voice of the stranger grew firm and eloquent.

"You ask for a miracle? Don't you know our history down the ages? Don't you remember that the Children of Israel have been saved by God only after they have shown that they are worthy of survival?"

Little Bobbie's face grew sad. He felt that his father was being reprimanded and he was right.

Elijah continued in an admonishing tone.

"I am not worried about the Jews of Europe. They are proving their worth in the crucible of blood and suffering. I am not worried about the Jewish homeland in Palestine. It is standing firm and strong,

fighting for the preservation of the Jews and his honor. I am a little worried about you Abraham Morris."

"About me?" questioned the father. "I don't understand."

"I am worried about you and the other millions of Jews in this country because your heartbeat is not attuned to that of your brothers and your children on the firing line. If you are only asked to give money, you should be thrice grateful. Think how blessed you are that you have been spared the agony and misery of Hitler's torture and death chambers."

Here Mr. Morris' head dropped a little and a bald patch looked out from under his skull cap.

"You do it differently today. But in my day every Jew had to pay a tax," said Elijah. "Don't consider the United Jewish Appeal as a campaign that you give to out of the goodness of your heart. It is a cause which involves your own future and the contribution you give must be a security tax—a sacrifice as thanksgiving for your own good fortune and as a brotherly act of help to save your own people."

Elijah realized that he was sermonizing. "As a prophet," he said apologetically, "it is my duty to scold you and preach to you. But surely it is not necessary for me at this late date to remind you of the great tragedy that has befallen our people in the Egypt of your day. The Haggadah tells you, and you've just finished reading it, that when you read of the redemption of the Children of Israel you must consider that you too have been redeemed through the exodus. What I am trying to tell you is that each one of you must be redeemed all over again. You must prove that you deserve the redemption that has come in the past and will come in the future."

With his father and mother preoccupied, Bobbie saw his big chance to snatch the "Afikomen." But Bobbie was a bit too aggressive, for as he pulled the "loot" from under his father's pillow, the elder Morris stirred and awoke.

"Abe, I didn't have the heart to wake you. You had such a hard day," said Mrs. Morris. Her husband looked around the room in a daze.

"What are you looking for?" she asked.

Embarrassed, the elder Morris mumbled inaudibly. Then in a loud tone he said, "Gertie, remind me to send a check Monday."

"A check? What check? To whom?"

"Never mind," said Morris, "just remind me."

MICHIGAN CITY

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MICHIGAN CITY

PASSOVER GREETINGS TO MY JEWISH FRIENDS

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MICHIGAN CITY

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MICHIGAN CITY

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Approved Factory Method

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Derby Cafe

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MICHIGAN CITY

STRICTLY CONFIDENTIAL

(Copyright, 1943, by Seven Arts Feature Syndicate)

BY PHINEAS BIRON

STOP, LOOK AND LISTEN

John L. Spivak's new expose of Father Charles E. Coughlin, now running in The New Masses, is a terrific scoop. . . . It makes "Under Cover" and "Sabotage" look like child's play. . . . One of the most amazing incidents recounted by Spivak is his conversation with the Rt. Rev. Msgr. Edward J. Hickey, Chancellor of the Detroit Diocese. . . . In other words, Msgr. Hickey didn't express any indignation against Father Coughlin's renewed unpatriotic activities. . . . When confronted with the fact that Coughlin has said that "we will show you the Franco way," Msgr. Hickey thoughtfully quoted a Latin phrase.

DID YOU HEAR IT?

A correspondent who is a more assiduous radio listener than we reports to us that on a recent broadcast of a nationally hooked-up radio program of the studio-audience-participation type the following incident occurred. . . . A soldier who had just obliged with a musical number was asked by the master of ceremonies whether he expected to continue with his music when he would come back from the war. . . . Whereupon the soldier bluntly stated that the first thing he planned to do on his return was to "get rid of those lousy Jews." Tha was all our correspondent heard—for an alert studio employe opened a switch at that instant, pulling the entire broadcast off the air.

ZIONIST DIFFICULTY

Very disturbing rumors reach us about disunity in the Zionist

leadership. . . . Is it possible that, at a time when the fate of Jewry hangs in the balance, old personal controversies will be permitted to be injected?

ABOUT PEOPLE

Moishe Shertok of Palestine, political director of the World Zionist Executive, is scheduled to visit our country before long. . . . Dr. Joshua Bloch, chief of the Jewish Division of the New York Public Library for the last twenty-two years, is readying a thick volume of memoirs. . . . If your post-war television set brings you full color reception it may well be that the process employed will be the one recently developed by Adolph H. Rosenthal of New York. . . . We wonder what was the topic of conversation between Dr. Louis Finkelstein, head of the Jewish Theological Seminary, and Lessing Rosenwald, leader of the Council of Judaism, at a recent private dinner they both attended at Philadelphia. . . . Incidentally, Sidney Wallach, now a free lance publicity agent, is working for both the Seminary and the Council. . . . Add to the list of things we (and you too?) never knew before: The real name of Sophie Tucker, grandmama of all the red-hot mamas, turns out to be Sophie Abuza. . . . "Prince" Mike Romanoff, the former Broadway hanger-on who has lately become a successful Hollywood restaurateur, was deeply touch by the faith of a sailor who forfeited \$64 in a radio quiz by publicly declaring his belief

WELLS HITS
WHITE PAPER

Special
WASHINGTON, D. C.—President Herman Wells, of Indiana University, was one of 1500 American university professors who signed a petition urging President Roosevelt to act in behalf of free entry of Jews into Palestine. The petition was submitted to the White House last Friday, the day the White Paper's ban on further immigration of Jews into the Holy Land went into effect.

Soldiers Write

(Continued from page 3)
memory, of our Lithuanian relatives. I am Jewish and interested in those refugees' welfare."
Several weeks ago Corp. Burkhardt sent in another contribution. This time it was a seventy-five dollar money order with a note explaining that "I feel confident that I could invest my small donation in no better project." And last week, a third gift was received from Corp. Burkhardt, a money order for seventy dollars.

that Mike's title was genuine. . . . So Romanoff sent the sailor the \$64, by way of consolation.

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Mattie McComb
FLOWERS

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MICHIGAN CITY

White Fellowship
Set Up by B'nai B'rith

By Jewish Telegraphic Agency
WASHINGTON — In memory of the late William Allen White, world-famous editor of the Emporia Gazette, whose journalistic career was marked by a life-time crusade against bigotry and intolerance, B'nai B'rith, through its National Hillel Commission, has created the William Allen White Inter-Faith Fellowship at the

University of Kansas, it was announced here by Henry Monsky, president of B'nai B'rith.

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Passover Greetings

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BUY WAR BONDS
and STAMPS

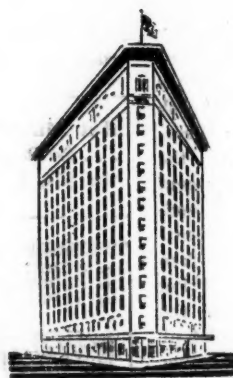
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Greetings at the Passover Season

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FAMOUS BANDS



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Plywood

Tops

Panels

Jasper, Indiana

Best Wishes for a Happy Passover

APRIL 7,
1944

THE JEWISH POST

FIFTH
SECTION

TOWN CRIER

By G. M. COHEN

There is a piece of work in the Indianapolis Jewish community, probably more vital than most, that is being neglected, and that should and must be done. What I have in mind is getting over to the public at large the fact that Indianapolis Jewish men and women too are in the service fighting on all fronts for the preservation of our country. Any day of the week, the daily papers are filled with items about the city's service men and women, but it is only in the rarest instances that a Jewish name appears, yet there must be somewhere close to a thousand of the city's 10,000 Jews in the service by this time.

The job belongs to the Army and Navy Committee of the Jewish Welfare Board, and to my knowledge, two or three attempts have been made to get a committee to functioning. But so far practically nothing has been done. The daily papers, I am sure, would be glad to print this legitimate news, such as promotions, awards, etc. Several months ago I offered to rewrite the news we have in The Post every week, and send it in, although I realized this wouldn't be the best method of handling the situation, but at least it would be better than nothing.

The Army and Navy Committee has just finished inaugurating a fine piece of work, the publication monthly of "Speaking of Home," an eight-page bulletin which is being sent to Indianapolis Jewish service men and women wherever they are stationed, and if it can get by this last obstacle, its program will be pretty well rounded out. But almost none of the work it is doing is as important as the problem I have outlined, for we are merely giving our anti-Semitic friends fuel for their malicious contentions, that Jews are not doing their share in the war.

See if I'm not right. Mrs. Nathan Resnick will be the next president of the Indianapolis Chapter of Hadassah, and Mrs. Hy Grande will be the next president of the Beth El Sisterhood.

There's an advertising agency in Indiana, with offices in the Traction Terminal Building, known as Bozell and Jacobs. They handle several large accounts. There are no Jewish men in the office, although Ernie Lundgren, who is manager, has a good many Jewish friends, including Mort Asher, and the late Capt. Louis Rapoport. Why I am writing this piece is to tell you where the Jacobs comes from. I have an announcement from the Union of American Hebrew Congregations that Morris E. Jacobs, Omaha, has been named Midwestern Region chairman for the \$550,000 campaign of the Union and Hebrew Union College. Mr. Jacobs is described as the partner in the Bozell and Jacobs Advertising Agency and a member of the board of regents of the University of Omaha. He served as president of the Temple Brotherhoods in 1935-36, and was president of Omaha's Temple Israel in 1940-42.

A character in Central and

Northern Indiana Jewry is Ike Hurwick of Kokomo, so when I came across this tribute to Ike in the News Bulletin of the Indiana-Kentucky Association of B'nai B'rith, commenting on the dedication of the front entrance hall at the new Hillel House at Bloomington in his name through the generosity of the Kokomo Jewish Community, I thought I would pass it on to you:

"Ike is one of the pioneers in B'nai B'rith, having attended District and State Conventions as long as one can remember. In fact, for many years, he was Kokomo

B'nai B'rith Lodge and Kokomo Jewish Community all rolled into one. Today, through his untiring efforts over the years, he has in back of him one of the most enterprising B'nai B'rith lodges and Jewish Communities of the state. Kokomo today has a number of good leaders who are carrying on in Ike's footsteps and they are doing a swell job.

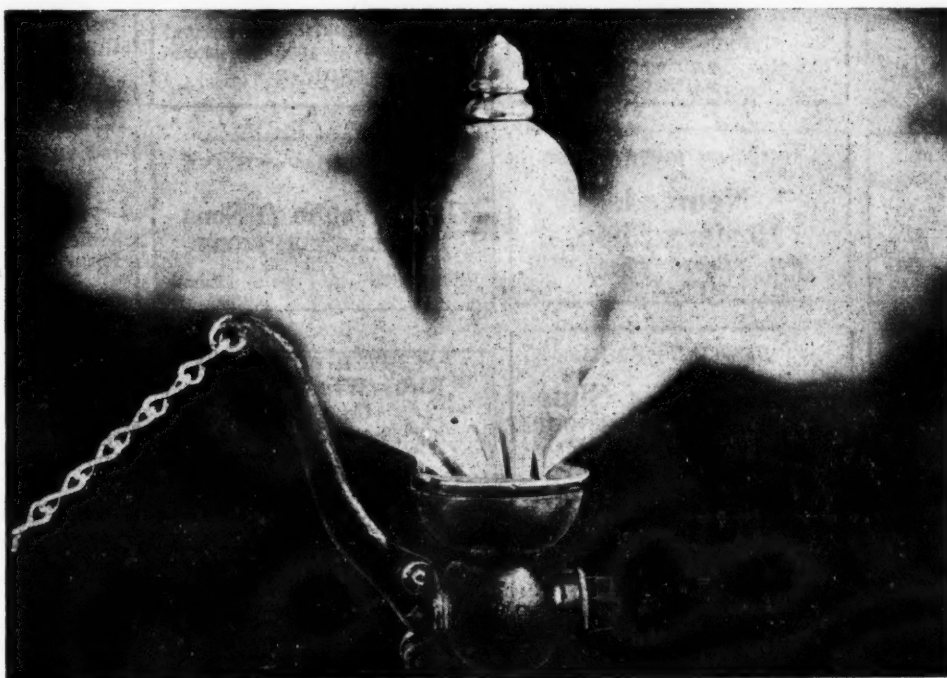
"So we say to Ike—you deserve your honor and may God grant you good health so that you can carry on for many years to come—and to the Jewish Community of Kokomo we say—you are to be commended for setting up such a fine tribute to a worthy brother, and may you continue to carry the torch of B'nai B'rith and Judaism in the future so that it will light the way for those who follow."

In Indianapolis we serve somewhere around 200 soldiers every Sunday night, which we consider no mean number. Recently we carried a news item about 500 soldiers being served by the Jewish group in Evansville. Now there is a note that Temple Israel (Lafayette) Sisterhood served 600 soldiers. That's really something. I wonder, though, how often these out-state communities serve these dinners, whether they are like here in Indianapolis, weekly affairs.

I notice by an exchange of letters in The Jewish Chronicle of Detroit that Rep. John Dingell of Michigan, is appealing to the War Production Board to permit kosher foods to be canned

for the Orthodox Jews in the Army. Rep. Dingell wrote to Donald Nelson: "If canned pork and beans in tin containers is permissible, then I say most emphatically and briefly that it is not only proper and just but that it should be mandatory that the Jewish serviceman of this country should be permitted to enjoy meat, fish, and soups canned under the religious code of the Jewish faith."

"I do not believe there is any argument that can be produced which would counter-balance the request of our patriotic citizens of Jewish faith who are serving in our armed forces and who contend that their religious rights are being abridged, infringed upon, and nullified because of the strange ruling of the War Production Board."



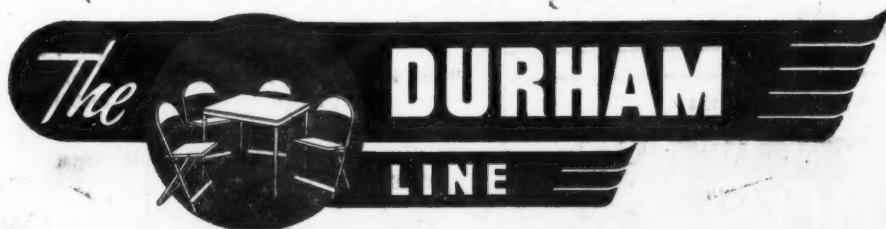
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Because of careful planning, the DURHAM gears, now turning wholly on war production, may be instantly shifted to products for peace. Known

in war and peace for fast delivery, DURHAM will double-quick the tempo in placing the New Line on your sales-floor. And it will be the finest metal furniture that you have ever shown—more than just "something to sell."



THE DURHAM MANUFACTURING COMPANY, Muncie, Indiana, U. S. A.

120 LEAVE CONSTANZA IN FIRST TIME REFUGEES QUIT ENEMY PORT

By Jewish Telegraphic Agency

ANKARA—The Swedish steamer, Velcita, flying the Red Cross flag, has sailed from the Rumanian harbor of Constanza for Palestine with 120 Jewish refugee children. This is the first time since Rumania entered the war that a Red Cross ship has been allowed to take passengers from an enemy port to Palestine. Negotiations are now being conducted here for the transfer of adult Jews from Rumania to Palestine on Turkish vessels.

Boat Brings 243 Refugees
By Jewish Telegraphic Agency

ISTANBUL.—The Turkish steamer Milka arrived here from Constanza carrying 243 Jewish refugees, mostly children, en route to Palestine.

BUY WAR BONDS

Our Film Folks

HOLLYWOOD

(c) 1943, Jewish Telegraphic Agency.

By HELEN ZIGMOND
HOLLYWOOD—As we viewed the documentary "Swedes in America," we wished that some organization . . . the B'nai B'rith, for instance . . . would sponsor the production of a short subject, "Jews in America," which would reveal to the public those outstanding Jews who contributed to the development of this nation from Colony days to now. A cavalcade of their works in art, science, music, agriculture, invention, etcetera, ought to prove constructively effective against some of the forces of malevolence hissing everywhere about us.

We hear that C. B. DeMille is modernizing "The Sign of the Cross." The original film has had almost continuous circulation here and abroad since 1932. It is to be hoped that the new version will not leave the bitter aftertaste resented by Jews that we recall of its predecessor.

Dough-Boy: When Al Blumberg, employee of the Warner film exchange in Long Island, enlisted in the Navy, he wrote "Booker" as his civilian occupation . . . and before he could dot his I's he found himself entering the portals of the navy's school for bakers at Jacksonville. Somebody couldn't read his writing. Next war he vows he will PRINT his application!

Eddie Cantor is searching for "G. I. Joe," the typical fighting son of Uncle Sam. When discovered, the lucky American soldier will receive from Cantor \$5,000 placed in trust for his return to civilian life at the end of the war.

After ten years of radiating for General Foods, Jack Benny will change sponsors. One can't pun that he's "fed up" as the parting is entirely amicable. From here it looks as though he will puff for a tobacco company come June. Unusual angle to Benny's contract is that his time spot on the air waves is his for life, having been granted to him by N. B. C. several years ago.

Raquel Rojas, the dancing-acting-writing daughter of the late Hugo Riesenfeld, has become an integral part of the Mexican film industry . . . speaks Espanol like a native . . . is currently starring in a picture which she also wrote.

We hear tell that Leo "Muggsy" Gorcey is a mameloshen boy

(Continued on Page 7)

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Three People and a Prayer

By ABA R. ZELDIN

Hirsch wondered whether his wife had the same sudden thought that he had. Under his gray-white eyebrows he looked at her, up there in the women's gallery. She smiled to him; as always it was principally with her eyes.

Hirsch gripped the brown oak of the pulpit. It was his first alijah, his first calling up to the reading of the Torah, in at least two years. What made the honor even more pleasurable was that it was Passover.

It was the feel of the wood that had promoted that thought. Funny, Hirsch concluded, how the physical aspects of one's experience remained stuck like slivers in the skin of memory. That's it, just like slivers. Slivers were wood, weren't they? And it seemed as if wood...

It was exactly a year ago—the second day of Pesach. Hirsch had been given an alijah then, too, but a somewhat different one. Then he wasn't standing among his people in solemn worship. His hands weren't gripping a pulpit. Instead, the palms were turned inward on the desk of the police commissioner in Madrid. Hirsch had come to ask for a time-extension to remain in Spain a little longer. When he and his wife, to escape Laval's deportations of Jews to Poland, had escaped from France a month ago, they had been among the lucky ones—they were arrested, as was every refugee crossing over into Spain, but they were not detained for long. Perhaps their American visas had something to do with it. But now, because of money difficulties, they had to wait before they could use those visas. Would the police, Hirsch had come to find out, extend the Spanish transit visa for just a little longer?

It was extended, Hirsch recalled ruefully, in Miranda del Ebro, Spain's prison for foreigners who had entered the country illegally. That had been a bitter blow. He had swayed slightly when the police official on the other side of the desk made this unexpected announcement. He had noticed, with the impersonal objectivity that overcomes people during catastrophes, that the wood of the desk was mottled and warped near where his hand quiveringly rested. It hadn't been treated against warping. He, Hirsch, the craftsman, would never have permitted that.

"And my wife?" Hirsch asked the prison official. "What will become of her?"

"She will be sent to the prison at Gerona," he was told.

Then, when things were at their blackest, when he was seared with consuming anxiety about their being able to get out of prison before the American visas expired, a ray of hope began to shine. A representative of the "Joint"—The Joint Distribution Committee, which derives its funds from the United Jewish Appeal, arrived one day at Miranda. Hirsch, like many others, poured out his troubles. He didn't dare even to hope.

But that ray grew stronger and stronger. The envoy from the J. D. C. got into touch with his brother in Chicago. The brother wired the necessary transportation funds. Passage was arranged by the J. D. C. office in Lisbon.

All this Hirsch learned later, when he and his wife spent their last few hours on European soil after they had debarked from the Madrid-Lisbon train. The boat was ready to cast off.

Then again wood — this time

cool—the touch of the rail overlooking a gray foamy sea that swept rushing back to where he had just escaped from...

The alijah came to an end. Hirsch vigorously said the appropriate prayer. With equal vigor he stepped around to the other side of the pulpit to make room for the next person being called up.

Again he felt the comforting touch of wood—the wood of his crutch that held up a leg amputated just below the knee. He no longer felt any pain, or even inconvenience. He was just happy now. It had been worth losing a leg during that cold crossing of the

Pyrenees, when his limbs had frozen, to escape the hell of Nazi gas and torture chambers. It had been worth it to find out that there were people who came to you in your distress and who lifted you out of the pit from where there seemed to be no rescue.

He Could Wait Until Tomorrow

Ten-year-old Friedrich was idling outside the small Swiss synagogue. From tie to time he could hear the buzz of prayer, the cantor's voice. But he was more interested in the boys and girls playing ball on the sidewalk. Temptation to join them was great, yet Friedrich remembered his foster-mother's admonition to keep his new

suit clean—at least today. Well, last year on Passover, Friedrich recalled, he didn't have to worry about keeping his suit clean...

The small band of refugees was strung out in a long line among the Alpine road, kicking up a cloud of dust with their shuffling pace. Friedrich and his uncle drew up in the rear.

"Go ahead with the others, Friedrich," his uncle said, seating himself wearily on a rock beside the road. "I must rest awhile."

"It's only five more to the Swiss border," Friedrich urged. "We can make it together, uncle."

In another three hours they

(Continued on page 4)

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3 People and a Prayer

(Continued from page 3)

were in Switzerland, hospitably received by the border police who told them, almost apologetically, that for reasons of national defense they would have to go to an internment camp.

Internment was not new to Friedrich. For two years he had played on the sandy French shore behind the barbed wire of an internment center. But the Swiss camp proved to be hardly a camp at all. It was confining, of course,

but it was clean, and you could eat well—your stomach didn't turn at the sight of the food.

After two months in the camp a J. D. C. man came to talk with Friedrich and his uncle. He said that the J. D. C. had made arrangements to place a number of children in private homes. The J. D. C. would pay all expenses. That was one of the reasons why the Jews in the United States were contributing to the United Jewish Appeal. Would Friedrich like to be included in the group

from this camp being placed?

An understanding glance between uncle and nephew was enough to give the J. D. C. man his answer.

Friedrich watched the game a moment longer, then he walked into the synagogue. He could wait until tomorrow to play ball. Besides, there wasn't much fun in playing with kids you could beat, anyway.

Dim Memories

Leo held the prayer-book in cal-

loused, sunburnt hands. His dark suit, several sizes too small, seemed to bind him under the arms. He frequently mopped his dripping forehead. Frankly, Leo was uncomfortable—not so much because this was the first time in many months that he had visited Santiago and the synagogue, but because he was no longer used to sitting with large numbers of people in a badly ventilated room. Last year he would not have minded at all, for until then he had spent the better part of his life

indoors, in court-rooms, in his own and other lawyers' offices. But since last September when he had left Santiago for the farm in the provinces, he had become a "natural" man. Working under a hot sun behind the plow for twelve hours, he grew out of the confines of his former mode of existence.

He never would have come down this Passover if it were not for a twinge of conscience and curiosity to discover how he would react to the city after twelve months on the farm. Yes, it was just a year ago that he had set off with several comrades for a colony. The J. D. C., which is represented together with the United Palestine Appeal and National Refugee Service in the United Jewish Appeal, had arranged for getting a number of young men and their families out of the city and he, on a sudden impulse, had taken advantage of the offer.

The first months had been hard. He had not minded the work so much as getting up at four in the morning. That, he thought at first, was an imposition but in a surprisingly short time he got used to that also. Soon, the farmer's pride in his crops, his livestock and his home—rough as it was—grew on him. He was happy. The bitter years in Germany were but dim memories.

Pension Plan Set Up For Reform Rabbis

By Jewish Telegraphic Agency

CINCINNATI — Creation of a pension plan for rabbis, representing the fruition of an idea made possible in part by the generosity of the late Jacob H. Schiff, was announced recently by Jacob Aronson, chairman of the Rabbinical Pension Board.

In 1917, Mr. Schiff gave \$100,000 to start a pension fund for rabbis. That part of this gift plus additional funds, approximately \$100,000, accumulating over the years, will be used by the Union of American Hebrew Congregations and the Central Conference of American Rabbis for rabbinical pensions. The Central Conference has a separate pension fund of \$150,000 which will also be used.

The plan, as announced here, follows the pattern long employed by American religious bodies except that in this case all risks will be insured in a legal reserve life insurance company. The Northwestern Mutual has been designated for this purpose. The chairman of the Rabbinical Pension Board, Mr. Aronson, has had much experience with federal pension legislation. He is a vice president of the New York Central Railway System, in charge of its legal department.

WILL NEVER O.K. WHITE PAPER

By Jewish Telegraphic Agency

BOSTON — "The American Government will never give its approval to the British White Paper," Congressman John W. McCormack, majority leader in the House of Representatives, stated in a message addressed to the annual New England regional conference of the United Palestine Appeal. He said he had been permitted to make this statement as an addition to the statement on the same subject which President Roosevelt authorized Rabbi Stephen S. Wise and Dr. Abba Hillel Silver to release.

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SOLDIERS WRITE TO THE POST; THEY VISIT NATIVE VILLAGES, ETC.

To the Editor:

I have just received my first copies of The Post, and wish to express my sincerest thanks to you. I have now been overseas in the South Pacific, exactly one year, and you cannot imagine how intriguing and thrilling it was to once again read the local news of Indianapolis.

I believe my last letter to you one year ago was from Wyoming where I received my basic training. Since then I have traveled a great distance from the shores of the U. S. A. I have now seen four Pacific Islands and they are all very much the same, especially the women, none of which have much resemblance to Dorothy Lamour.

I have now been at my present station a little more than six months and things here at present are extremely quiet. When first arriving here we were visited regularly by the sons of the Rising Sun. And many were the nights that we endured without sleeping. But with the rapid progress now being made by our forces, air alerts have become a thing of the past, I hope.

The only real interest of the Pacific Islands are its natives, for they are truly as colorful as they have been portrayed by the many pictures Americans have seen. Several weeks ago some friends and I took a trip to several native villages, located at the very remotest spot of the island. Our means of transportation was a reliable army weapons carrier. With camera and films we started our trip. An hour and a half drive brought us to the river which separated the open country from the tropical jungle. To gain our objective the river had to be crossed, so removing the fan belt from the motor we proceeded to cross. However ours was the misfortune to become stuck just before getting to the other side. There was nothing left, except to apply the manpower which was available, to deliver us from our predicament. We proceeded first by disrobing, and then with slight hesitation we all were in the river pushing and struggling. Our efforts after thirty-five minutes were finally rewarded. So having overcome our first hurdle, we started through the jungle trail which led to the villages. However, all did not go well, for the heavy rains had made the trail nothing but a soggy quagmire of mud, and as we rode farther, the mud became worse, until we were once again stuck. We then had to turn army engineers, and by placing logs and vines beneath the wheels of the vehicle, our driver after some time finally maneuvered out of our second predicament.

So once more we were on our way, and fortunately, encountered no more trouble. After a two and a half mile drive we arrived at the village. The native children were the first to greet us, requesting in the best of English they knew, cigarettes and candies. We were able to supply them with several cartons of cigarettes. All natives smoke, even the native child of two years. In the village we asked for an introduction to the chief, and in a moment we were being led to his hut. We entered and he bade us to sit down, on the army cot which I believe was there for such a purpose. In-

side this straw hut were practically nothing besides the cot, a small platform was where the entire family slept, consisting of six children, the chief's wife, and his grandmother, whose age I say without exaggeration must have been at least 100 years. During our conversation with the chief, his wife laid on the platform, clad only in a calico skirt. Her age, I should say, was approximately 13 years. The really interesting thing in the hut was a beautiful green and red parrot, which we immediately proceeded to bargain

for. But for no price would the chief sell, for it was a gift from the Bushmen of the island, and through it was attached much sentiment. Upon leaving, the chief gave us pineapples and papias fruit.

It was a relief to get outside, for these natives live under the filthiest conditions and the smell inside is extremely nauseating. We walked through the village taking many pictures, but we were not allowed to take any of the women, an order from the chief which we had no intention of breaking. Of the many natives we talked with, it seemed that almost all had some dreadful type

of skin disease, especially elapantitis and ringworm, which seems to be the predominant skin diseases of all natives. Around 2:30 we started back to our camp. Our trip back was uneventful for we profited by our mistakes, and avoided the hazardous spots, which caused our grief going to the village.

I shall remember the trip always, and it was truly an interesting experience. Several years ago I would never have dreamed of actually seeing a native village, but this global war has taken us to many strange places. I hope that before long I will be back once again. I am now certain my

childish visions of the glamour of Pacific Islands, was in reality only a vision. For the most beautiful country in all the world is the United States. And to me Naptown is certainly the most wonderful, and I wouldn't trade the corner of Washington and Illinois streets for any island I have yet seen. It's a real country, that one we're fighting for, and the happiest moment in every soldier's life will be that day he can once again come home to his loved ones, and walk down his hometown's main streets with the knowledge that he played a part in the mak-

(Continued on Page 6)

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Soldiers Write to Post From Slit Trench, Etc.

(Continued from Page 5)
ing of a sane world.

HENRY FELDMAN.

South Seas.

Please convey my wishes of good luck to the A. Z. A. chapters at home.

Pvt. Bosell In Slit Trench As He Writes to Post

To the Editor:

I just received the issues of The Jewish Post dated Dec. 24. It's been the first one I received in some time, and as much as I enjoy reading The Post, I missed it very much.

I am writing this, I am up at the front lines, lying in my slit trench, trying to keep my writing from going into an angle form. Since being up here, there isn't much to say or write, but you can tell the people back home that the fellows here are really pitching. It does sound like July 4 around here. Thanks for the carton of cigarettes, almost forgot.

PFC. LOUIS BOSELL.

Co. B, 3rd Chem. Bn.
APO 464, New York.

Two Indianapolis Soldiers On New Caledonia

To the Editor:

Greetings to you and your readers from Harry Dubin and I! We are stationed in the far South Pacific on an island known as New Caledonia. I was evacuated to this island from the combat zone due to ill effects. It's been several months that I've been hospitalized on this island. Harry and I first met here at the Rosh Hashonah service that was conducted at the main chapel in town. Since then we've seen each other at the Friday night services. Harry is connected with an engineer outfit in the quartermaster section, and is

MESSAGE OF PASSOVER DESCRIBED IN DETAIL

By RABBI MICHAEL ALPER

National Educational Director of Aleph Zadik Aleph

THE curious thing about liberty, the central theme of the Passover holiday, is that if we want to enjoy it fully, we must give it to others. If we are to have the opportunity to develop our potentialities to the utmost, others must have a similar opportunity. For our physical well-being and spiritual life depends on the physical well-being and spiritual life of others. Of course, there are those today who would pervert the meaning of freedom, in the name of the God of Freedom to be sure, but for ends that serve the god of slavery. Abraham Lincoln in his day had to contend with those who would defend human slavery on the ground that its abolition would be an invasion of state's rights and an infringement upon individual liberty. Said Abraham Lincoln in commenting upon such

"freedom-loving people":

"The world has never had a good definition of the word liberty, and the American people, just now, are much in want of one. We all declare for liberty, but in using the same word we do not all mean the same thing. With some the word liberty may mean for each man to do as he pleases with himself and the product of his labor; while with others the same word may mean for some men to do as they please with other men and the product of other men's labor. Here are two, not only different but incompatible things, called by the same name, liberty. And it follows that each of the things is, by the respective parties, called by two different and incompatible names—liberty and tyranny.

(Continued on page 7)

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located on the outskirts of the main town. I am located about twelve miles away from Harry. Since he has access to a vehicle, he's been kind enough to have paid me a number of visits. It certainly is a swell treat to see and gab with someone from your own home town, being so far away from home. News from home is

sure a morale booster, so how about it, friends?

PVT. IKE ROTHFEDER.
8th Gen'l Hospital,
A. P. O. 502, San Francisco

Brenner Pass Rendezvous Off, Lt. Maidenberg Writes

To the Editor:

The other day I received two packages—or rather two cartons of Old Gold cigarettes from you. . . . I don't know for sure when they were sent, but no doubt I am safe in assuming that they were sent as a Chanukah gift. . . . In any event, thanks a million. . . .

I remember some time ago some one (maybe your Marion representative—a good pal of mine), sent me a clipping telling of the unusual meeting and visit I had with Max Ganz in Tunis—I think at the time it was stated that we planned our next meeting in the Brenner Pass. . . . That was postponed. Anyway I did get to see Max again since coming to Italy and though we only had one day together, we had our usual fascinating day—viewing the sights of Taranto. . . . We're hoping that before long we can meet again and view the sights of Rome and Vatican City.

Italy sure proved a bit of a disappointment from the standpoint of the people's standard of living. . . . Those of us that spent some time in Africa—long enough to get fed up with the Arabs and their backward ways, were sorta looking forward to something a helluva lot more civilized over here. These Italian towns all seem to be alike—over 90% live like what we at home would call slum conditions. Whole families live and have apparently always lived—in one room shacks—and even the better homes never even heard of half-way modern sanitation—no such thing as heating or cooking facilities—other than crude charcoal pots. All the poorest families have about three times as many kids as they are able to take care of—thanks to old Musso's generous "bonus" offers for more babies. He encouraged the very ones that could not afford children to have more and more of them. Well, as they say in Russia—Ah zoy gals iss!

The countryside is certainly picturesque. . . . Was up in a mountain village the other day—overlooking the Adriatic—and though it was darn cold and there was even some snow around, still the orchards were full of some really beautiful oranges and lemons. . . . I'll be darn if I can figure out how they grow in such cold weather. It's a good thing, though—for about all they have plenty of over here is oranges, lemons, wormy apples and almonds. They are only now beginning to accumulate a few egg-laying chickens—which the Germans obligingly stripped them of.

Thanks again for the cigarette, and best regards to all.

LT. FRANK MAIDENBERG.
83rd Service Sq.
A. P. O. 520, New York, N. Y.

Pfc. Rogan Is Shamus At New Guinea Services

To the Editor:

Haven't seen your paper in four months! I am now somewhere in New Guinea, living in tents right in the heart of a huge coconut palm-tree grove. Close by is a

(Continued on page 8)

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MESSAGE OF PASSOVER DESCRIBED IN DETAIL

(Continued from Page 6)

"The shepherd drives the wolf from the sheep's throat, for which the sheep thanks the shepherd as his liberator, while the wolf denounces him for the same act, as the destroyer of liberty, especially as the sheep was a black one. Plainly, the sheep and wolf are not agreed upon a definition of the word liberty and precisely the same difference prevails today among us human creatures even in the North, and all professing to love liberty. Hence we behold the process by which thousands are daily passing from under the yoke of bondage hailed by some as the advance of liberty, and bewailed by others as the destruction of liberty." A similar misuse of the meaning and opportunities of freedom abounds aplenty in our own times.

In one of the familiar passages of the Passover Haggadah we read, "In every generation it is incumbent upon every man to regard himself as if he himself had actually gone out of Egypt." That is a reminder to us that freedom is not inherited automatically. Every generation must learn for itself anew that "Eternal vigilance is the price of liberty." To preserve the fruits of freedom we must constantly nurture the desire to be free and the will to combat all attempts at human enslavement. The true spirit of Passover was caught by Benjamin Franklin, Thomas Jefferson and John Adams when in 1776 they suggested a seal for the United States, containing a picture of the Israelites crossing the Red Sea, and the Egyptians drowning. On the border of that seal, they imprinted the stirring words: "Rebellion to Tyrants Is Obedience to God!"

The Talmud says, "One who does not feel the taste of bitter herbs at the Seder has not complied with the requirements of the service." This is another way of saying that one who dissociates himself from the sorrows of his people and from the bitter lot of mankind as a whole, cannot enter into the spirit of the Passover Holiday with its glorification of the ideal of freedom. Only those Jews who are seriously concerned with the lot of their people can truly partake in the struggle for their people's freedom. Only those who are actively concerned with the sorrows of mankind as a whole can truly share in the joy that comes from participating in the struggle against tyranny and oppression.

The Passover Holiday is thus truly a festival which can be celebrated by all peoples. The modern Jew knows that freedom, like peace, is indivisible. The struggle for the freedom of Jews as individuals, as well as for their emancipation as a people, cannot be separated from the struggle for the liberation of all oppressed peoples everywhere. The Biblical verse inscribed on the Liberty Bell in Philadelphia, "Proclaim liberty throughout all the land, unto all the inhabitants thereof!" must today be revised to read, "Proclaim liberty throughout all the world, unto all the inhabitants thereof!" Men of all races and nationalities are God's children. The Passover

theme, "Let My people go that they may serve Me" applies universally to all mankind.

Our Film Folk

(Continued from page 2)

... and the acting microbe is inherent in his blood. His father—Bernard Gorcey — played Abie's papa in "Abie's Irish Rose" for years. Leo, you'll remember, was one of the original "Dead End Kids" ... spreads his talent both in radio and movies ... is currently Groucho's Blue Ribbon Town "Mug." Coincidentally both father and son have parts in "The

Million Dollar Kid," a Monogram special, in which senior Gorcey portrays an old-time messenger boy of the East Side. But thesping is now just a hobby for the elder Gorcey ... his vocation is operating a large printing plant in this town.

The Danny Kaye and Dinah Shore musical numbers from "Up In Arms" will be premiered on a new U. S. submarine when it dunks on its first mission. Sam Goldwyn presented advance copies of the recordings to the submarine's commander who replied gratefully that "they have record players but no records, therefore, such gifts are greatly appreciated."

Astonishing as it seems, some writers labelled "Life-Boat" Nazi propaganda. To this reviewer it is distinctly anti-Nazi. The Nazi U-boat officer obtains mastery of the boat, not from any inner strength or mental superiority, but from utter venality and unscrupulousness. True, with that mythical German thoroughness, he skillfully performs an operation ... but with equally thorough brutishness, he kills the patient. He double-crosses every kindness shown him. So does the second Nazi who climbs into the boat. No—to us it seemed a sweeping condemnation of the whole German people.

Patronymics: Peter Lorre's real name is Rosenberg ... in case we never mentioned it.

Jack Benny, Groucho Marx, Eddie Cantor and others will spend their summer vacations cheering up wounded soldiers. They will specialize in entertainment for convalescents and will route their tours to the hospitals.

Lion Feuchtwanger's new novel, "Simone," was bought in galley proofs by Sam Goldwyn as a starring vehicle for Teresa Wright.

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ON THE RECORD

By DOROTHY THOMPSON

Opponents of Zionism
Hypocrites

(Released by The Bell Syndicate, Inc.)



IT IS reckoned that of the 3,500,000 Jews originally in Poland, not a quarter of a million still live. Those who do are protected by non-Jewish members of the underground, or live, like cave men, in the Polish forests. They live to tell a story, not to save a people. The people is gone.

"But those who live have learned one thing: A people without a homeland of their own is a doomed people. What Theodor Herzl preached long ago, while the civilized Jews of Europe refused to listen, has been proved in our lifetime. And from one end of Europe to another, Jews sit down and weep, aye they weep, because they remember Zion! And I say: Their word should go out through all the earth and their cry to the end of the world. And there should be no speech and language where their voice is not heard!

Hear this cry! It comes from the remnant of Jewish Jewry. "At this last moment before our death, we, the surviving remnant of the Polish Jews cry out to the world for rescue. We know that you sense the agony of our martyrdom but are powerless to help us. But we know also that there are those who might help if only they would. To them we say, for the blood of three million slaughtered vengeance will fall not only upon Hitler's beasts but upon the indifferent who instead of action offered only words of sympathy. We, the last of the Mohicans, will not forget nor forgive."

The opponents of Zionism are hypocrites. They oppose the Jewish homeland on behalf of the Arabs. Very well then. What Christian country, however under-populated is prepared to receive all who come? Will Canada—with a population of a mere eleven million, in a country that would support fifty million? Will Australia, with a population of seven million, in a country that could support thirty million? Will Brazil, larger than the entire United States, and greatly underpopulated?

Before this war, when it was possible to remove every Jew from Europe, the democratic nations held a conference in Evian, in France, to consider just this problem—of refuge for the German Jews thrown out of economic and social life by Hitler's Nuremberg laws. Did the conference accomplish anything? Were millions of threatened Jews offered homes anywhere on this earth? The answer is NO. Dribbles were allowed into most countries, and under the most careful restrictions. Nowhere were they welcomed. Everywhere they were merely tolerated—as a stain to the democratic conscience.

The plain unadorned and brutal truth is that the only spot on this whole immense earth where European Jewish refugees were received with open arms, and with acclaim; the only spot where they were received as assets, and not liabilities—was Palestine.

Colonization and imperialism are the opposite poles of man's efforts for survival. Imperialism is the exploitation of other lands and other peoples for the increment of one's own land and one's own people. The British, American, or French capitalist who erects a factory in India because raw materials are close and plentiful and cheap and labor much, much cheaper than in Lancashire or New Hampshire, and who then sends the profits home, is dis-employing Englishmen and Americans, and exploiting for his own personal and national purposes the lands and resources of others. The British or American company which seeks out and leases Near Eastern Oil is adding the fees he pays to the pockets of Near Eastern potentates, but he is draining the oil, placed in the ground by nature, far from its sources, and using it for other peoples in other lands.

But the colonist brings to a country his own hands, his own muscles, his own back, and his own capital. He plows it all into the country itself. He is not the exploiter; he is the enricher.

I have no patience with the argument that Palestine "belongs" to the Arabs, because they are the original settlers there. If Britain had tried to colonize Canada, Australia, New Zealand, or South Africa, on the basis of an immigration restricted to a certain proportion of the native inhabitants there never would have been any British Commonwealth. Yet, today, though many decry the British Empire, none decry the Commonwealth. For there British colonists have been true creators. They have redeemed wildernesses and made them into homes for civilized men. They have enriched the world.

Editor's Note: In place of Dorothy Thompson's regular column, excerpts from her address at the Rally for Palestine, March 21, are reprinted above.

Soldiers Write to Post

(Continued from Page 6)

improvised road leading past the Australian and American cemetery, and ending at the edge of the dense jungle. We must sleep under mosquito bar, take atabrine, use various sprays as precautionary measures against malaria and dengue fever. There are sometimes Japs up in the mountains that hunger forces out. We have Jap souvenirs, including a regimental flag. The food isn't what they say it is back in the states. This is the third country I've seen, and from the looks of things shall see plenty more.

We hold our services in a small

tent chapel with an attendance of 25 to 50 boys. My tent mate from Jersey conducts orthodox services. I am the shamus. Jewish chaplains are scarce in this theatre and from what I have heard go right to the front lines, so we improvise. We are now planning for Passover, and already we are promised wine from Port Moresby, but we are now looking for the other items to make it complete. At present we are near A. P. O. 322, and if any Indianapolis boys about, would like to run into them.

The natives are small people wearing red shirts, earrings and tattoos. They understand pidgin English, and for a few razor

blades will get you all the coconuts you want. We each have a foxhole just in case the Japs come. Good reading material is scarce. The ocean is at our front door and a creek at our back. There we bathe and wash clothes. Life is raw here!

PFC. JACK A. ROGAN,
107th Station Hospital,
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APRIL 7,
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THE JEWISH POST

SIXTH
SECTION

CHRISTIANITY'S DEBT TO JUDAISM

WHY NOT ACKNOWLEDGE IT?

A FAMOUS SERMON BY DR. JOHN HAYNES HOLMES

In speaking to you this morning, I have two very definite propositions in mind. One is the proposition that Christianity owes a heavy debt to Judaism. The other is the proposition that Christianity ought to be willing to recognize and pay this debt, as any honorable debtor recognizes and pays his obligation.

When I speak of Christianity, let me say, I am not speaking of theological doctrines or ecclesiastical institutions—very little of what is contained in the actual history of the church. Rather am I speaking in terms of that pure religion and undefiled which sprang from the heart of Jesus, was propagated far and wide by his disciples and apostles, was recorded in the pages of the New Testament, and remains to this day the greatest single spiritual influence in human history. This religion, it should be known, is in reality Jewish in origin and content. It is only an accident that it did not remain in the end what it was in the beginning—a part and parcel of the Jewish world. Now that it is one of the separate religions of mankind, its parentage should be confessed, and its heritage duly honored.

Let me begin what I have to say this morning with Jesus, who is the center and soul of Christian faith. There are three things to be made plain about this man.

In the first place, I would remind you that Jesus' parents were Jews. Whether his father, Joseph, was of "the stem of Jesse," and thus of the royal house of David, as the Bible states, is altogether unknown and quite improbable. The genealogies to this effect in the New Testament are valueless. As a matter of fact, we know very little about Joseph—only that he lived in Nazareth in Galilee, that he was a carpenter by trade, and that he died, in all probability, before Jesus came to manhood. In much the same way, we know little about Mary, the mother of Jesus. She is a shadowy figure who emerges into the light only in the last few hours in the career of her eldest born. But amid all this obscurity, there remains the indubitable truth that these two persons, who are so venerated by the Christian church, were both of them Jews.

The second fact is of course that Jesus, as the oldest child of these parents, was thus himself a Jew. Two attempts have been made to break down and destroy this simple fact. The first is theological, and is to be found in the dogma of the Virgin Birth, which represents Jesus as born not of Joseph and Mary, but of a divine conception of God upon Mary. But this leads to the fascinating and impressive conclusion, seldom mentioned in doctrinal discussion, that out of all the tribes of earth, God chose a Jewish maiden for the incarnation of his dearly beloved and only begotten son. The second attempt to dispel the fact of Jesus' Jewish origin is purely pagan. It is to be found in the assertion of

the early opponents of Christianity in the Graeco-Roman world that Jesus was born out of wedlock from a Jewish girl who had had contact with a Roman soldier. This has been revived today, in one form or another, by anti-Semitic Nazi propagandists. But this suggestion leaves Jesus at least half-Jewish, and thus quite as much outside the pale of the Nazis as though he were a full-blooded Semite. Suffice it to say that there is as little in this story as in the dogma of the Virgin Birth. There exists not a scrap of evidence to substantiate it outside of sheer anti-Semitic prejudice. If we know anything about Jesus at all, it is that he was a child of Jewish parents, born in a Jewish home as the firstborn of a large family, and thus himself a Jew.

The third thing to be said about the Jewishness of Jesus is that

he was reared and trained in the Jewish faith. His parents were pious Jews; they went up each year to Jerusalem to keep the feast of the Passover! They taught Jesus, by precept and example, to attend the synagogue, where he became acquainted with the Bible of his race. In his early manhood, it was his custom to go to the synagogue on the Sabbath day, which is more than a good many Jews do today; and he began his public ministry, so the record tells us, by standing up in the synagogue in Nazareth and reading from the prophet Isaiah. In spirit as well as in blood, this Nazarene was a son of Israel.

It is from these three points of view—his parents, his birth, and his religious training—that we must agree that Jesus was a Jew. It is to the Jews that the Christians owe this peerless leader and founder of their faith. I

would go so far as to say that we cannot understand Jesus unless we acknowledge that his rightful place in history is that of the last and greatest of the Jewish prophets. It is to me as incredible that the Jews do not recognize this fact as it is discreditable that the Christians do not recognize it.

So much for Jesus! Next only to this august figure of the Nazarene stand three elements which are central in Christianity. For all these three elements the Christians are indebted to the Jews.

In the first place, there is the Bible, the sacred scriptures of the Christian church. This Bible consists of two parts—the Old Testament, so called, and the New. The Old Testament, which comprises some three-fourths of the Bible, belongs not to Christianity at all but to Judaism. The Old Testament, let it be said, is the Jewish Bible! I know of no more high-

handed piece of impudence in all history than the action of the early Christians in taking over the Old Testament into their churches, and saying, This is ours! It is as though we Americans should possess ourselves of Shakespeare and Milton, and Dryden, and Poe, and Keats, and Shelley, and Tennyson, and Browning, and solemnly declare that the writings of these men belonged to us and were the basic part of our native literature. Saying so, of course, does not make it so! These poets are not Americans—and, by the same token, the Old Testament is not Christian. It is Jewish through and through; and whenever we use it we should remember that we are turning to Jewish sources for instruction and inspiration. That is the reason why I am careful in our services here to refer to the Old Testament, whenever

(Continued on Page 2)

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CHRISTIANITY'S DEBT TO JUDAISM; WHY NOT ACKNOWLEDGE IT?

(Continued from page 1)

I read lessons from its text, as "the Scriptures of the Jews." As for the New Testament, this is our own. This portion of the Bible is "the Scriptures of the Christians." But even so, it is only fair to recognize, it seems to me, that the New Testament is throughout a Jewish book. Every word of it, from the first chapter of Matthew to the last chapter of Revelation, was written by Jews, and thus is saturated with the Jewish spirit and ideals.

Next to the Bible comes the church—by which I mean not the hierarchy, which belongs to a later

period of history, but the simple fact of the congregation of men and women meeting together on a Sunday morning for the worship of Almighty God. Where did this reality come from? Why, from the Jews—more specifically from that generation of Jews which suffered the tragic experience of the Exile.

In the ancient times, among all peoples, there was no church, or congregation, as we know it today. The centers of religious worship were temples, dedicated to the god or gods of the nation, where national festivals were held,

where holy offices were performed by priestly agents of the state, and where the people came at periodic intervals to lay their offerings upon the sacred altars. This was as true in Palestine as it was in Egypt, Babylonia, Greece and Rome. The great temple of the Jews was in Jerusalem, and there was worship offered to Jehovah. There were times, to be sure, when local worship was set up in what was called the "high places," but this was uniformly discouraged, and all religious rites thus centered in the city of the king.

Then came the Exile, in 586 B. C. The kingdom of Judah was over-run, Jerusalem captured and destroyed, and the people carried away as slaves into the far realms

of their conquerors. Here they remained for two generations, lost to their homeland and to all the high practices of their religion. How could they sing the Lord's songs in a strange land? How could they worship God without temple or altar? They must keep in touch with their deity, and plead for his pity and help—otherwise they were surely lost, and their children with them. But with the Temple so far away, how could they reach God, or perform the rites which he expected? The answer came out of the very necessities of the situation. Robbed of their temple as of their holy city, the exiles, settled in scattered towns and villages, came together on the Sabbath day, wherever they

were, and remembered Zion and read from the sacred pages of the Law. These meetings came to be regular gatherings, which in due course were organized, and later developed customs and practices and a sanctity of their own. They were called synagogues—or whatever is the Hebrew word for a "gathering together," or congregating, of men and women for the holy purpose of religion.

It was thus, in a time of dire extremity, that the Law of Israel was preserved, and the memory of Jehovah, the God of Israel, not forgotten. In due course the Jews returned to Palestine, and there set up the Temple once again upon Mt. Zion. The central worship was thus restored, and the priests once again commissioned to guard the people's destiny. But the habit of the Exile was too strong and people would not give up their local or congregational meetings in their villages, or even houses. The synagogue became as well recognized an institution of Judaism as the Temple itself, and held in time the first devotion of the people. Jesus knew the synagogue of Nazareth from his youth up, and in this synagogue began his ministry. When, following his death, his followers carried on his work, it was first in synagogues, and only later in churches of their own, that they proclaimed the Gospel. But these churches, when they came, were modeled precisely on Jewish example, and thus were the daughters of the synagogue. When Christians meet today on Sunday mornings to worship God and to consecrate their lives to his service, and to preserve the sacred traditions of the faith, they are doing not only what the early Christians did, but what the Jews have done since the sad days of the Exile. We have a church because the Jews first had a synagogue. The former is the direct descendent of the latter.

This brings us directly to the third of these essential elements of Christianity. In addition to the Bible and the church is Sunday as the sacred day of rest and worship—the one day in seven set scrupulously aside for purposes of physical recreation and spiritual regeneration. Where did this Christian Sunday come from? Why, obviously, from the Jewish Sabbath.

It is true that the Jewish Sabbath is the last day of the week—traditionally the day when God rested from his labors after the six days of the creation. "And on the seventh day God ended his work which he had made" (Genesis 2:2). The Christian Sunday, in contrast, is the first day of the week, so celebrated because it was on this first day that Jesus is supposed to have risen from the dead. "And when the Sabbath was past . . . very early in the morning, the first day of the week, they came unto the sepulchre . . . and saw that the stone was rolled away" (Mark: 1-3). So the first day among Christians came to take the place of the seventh day among Jews. But this detail is unimportant. The central fact is that the Christian Sunday is the rebirth of the Jewish Sabbath—the Christian once again taking his religious practices from the Jew!

We are beginning now, perhaps, to understand how stupendous is the debt which Christians owe to Jews. Not only Jesus himself, but the Bible, the church, and Sunday all come from Jewish sources.

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CHRISTIANITY'S DEBT TO JUDAISM; WHY NOT ACKNOWLEDGE IT?

(Continued from page 2)

But not yet have we gotten to the heart of the matter. What about the teachings of Christianity—those great truths of the moral and spiritual life which constitute the essence of the Gospel? The things which Jesus taught—were these original with him, or did they spring from the Judaism in which Jesus was born and reared?

This question reminds me of an experience in the early days of my ministry in this city. I was attending a meeting of the Liberal Ministers Club, of which certain Jewish rabbis were members along with Christian clergymen. I chanced to be sitting beside a very eminent rabbi of that day—the head of the great Temple Emanuel. In the course of our conversation together, I made some reference to what I called “the originality of Jesus.” What was my surprise to hear this rabbi retort that there was no originality in Jesus—that the Nazarene was one of the most unoriginal men who ever lived. As a young and ardent preacher, I was greatly shocked by this remark. In later years, however, I came to feel that my friend, the rabbi, was on the whole correct. It is true that Jesus was original in what he said—or rather in the way he said it! Of all the religious teachers of the world he ranks as incomparably the most poetic. The Sermon on the Mount and the various parables are unmatched for sheer power and beauty in either ancient or modern literature. Jesus was original also in his spiritual insights—in his discernments of truth in unusual circumstances, and in his application of this truth to the common way of life. He had a genius for spirituality which is unparalleled. But his supreme and unique contribution to Christianity, of course, was his personality. Within this man was a radiance of the inner life which made it easy for his contemporaries to join with the Roman centurion in the declaration, “Verily, this man was the Son of God.” But in the actual content of his teaching, Jesus was not original. The substance of his faith and vision was all derived from Israel. Let me see if I can make this plain!

On New Year's day, this year, a civic ceremony was conducted at the City Hall by Mayor La Guardia, in which a Catholic priest, a Protestant clergyman and a Jewish rabbi were the participants. In the course of his remarks, the Mayor referred to the Golden Rule and the Lord's Prayer, and said that if men would only live up to the precepts of these two teachings, there would be no trouble in the world. It would seem as though, in this reference, the Mayor was flattering the Christians and leaving out the Jews. As a matter of fact, he could not have made a better selection, for the Golden Rule and the Lord's Prayer belong quite as much to the Jews as to the Christians themselves.

The Golden Rule, it must be said, belongs to neither Christians nor Jews in any exclusive sense of the world. It is a part of all religions. Thus, I have found it in the scriptures of no less than nine of the world's religions—Hinduism, Zoroastrianism, Buddhism, Confucianism, Mohammedanism,

Grecian, Roman, Judaism, and Christianity. The Golden Rule, as it appears in the New Testament, is familiar—“All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.” The Jewish Golden Rule is negative rather than positive in its formulation, but is identical in meaning. It reads—“Whatever ye do not wish your neighbor to do to you, do not do unto him. This is the whole law, the rest is exposition.”

But the Lord's prayer — this surely is original with Jesus! So

it is in its formulation into one of the simplest and most beautiful compositions that can be found in the world's religious literature.

But in its content it is derived from beginning to end from Jewish sources. There is not a line in the Prayer which cannot be duplicated in these sources. In substantiation of this sweeping assertion, let me cite the testimony of two scholars who have a right to speak, as I do not. The first is a famous Germany authority, Theodor Keim, whose biography of Jesus, written many years ago, still ranks as one of the greatest studies ever made of the life and teaching of the Nazarene. Referring to the Lord's Prayer, Keim writes, “Not only the address of

God, together with the first two petitions, but pretty well all of it in detail, appears here and there in Jewish Talmudic prayers.” The second witness is a great Jewish scholar, Joseph Klausner, of the Hebrew University in Jerusalem, whose “Jesus of Nazareth” is regarded as the ablest biography of Jesus ever written by a Jew. In this authoritative work, the author says of the Lord's Prayer that it is “a remarkable prayer, universal in its appeal, earnest, brief and full of devotion. Every single clause in it, however, is to be found in Jewish prayers and sayings in the Talmud.” So the Golden Rule and the Lord's Prayer alike belong to Jews as well as Christians.

Next only to these two documents, I would name the Beatitudes as the most precious sayings to be found in the Christian Scriptures. Here again we have a formulation of truth which is a supreme illustration of Jesus' poetic and spiritual genius. But the content of what is said is again almost wholly derivative. “Blessed are they that mourn for they shall be comforted”—if you would know where this comes from, turn to Isaiah 61:2. “Blessed are the meek, for they shall inherit the earth”—turn to Psalm 37:11. “Blessed are they that hunger and thirst after righteousness, for they shall be filled”—turn to Isaiah 55:1. “Blessed are the pure in heart,

(Continued on page 4)

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(Continued from Page 3)

for they shall see God"—turn to strength, and with all thy mind; Psalm 24:4. Thus are the phrases and thy neighbor as thyself." and thoughts of this great pas- Where does this come from? First sage all anticipated by the Jews. of all from the New Testament If any statement of Jesus is story of the lawyer who tempted commonly cited as the complete Jesus, saying, "What shall I do and perfect summary of his re- to inherit eternal life?" But ori- ligion, it is the dual command- ginally from the Old Testament, ment, "Thou shalt love the Lord in two famous passages. The first thy God, with all thy heart, and is from Deuteronomy 6:4—"Hear, with all thy soul, and with all thy O Israel, the Lord thy God is one

Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." The second is from Leviticus 19:18—"Thou shalt not take vengeance, nor bear any grudge . . . but thou shalt love thy neighbor as thyself."

If anything is original with Jesus, it would seem to be his non-resistance—his injunction in the Sermon on the Mount to "resist not evil." This received its supreme expression in Jesus' commandment that we should love our enemies. This is very obviously a protest against and correction of the Jewish law of retaliation—"an eye for an eye, and a tooth for a tooth." This law, without any question, appears in the Old Testament. Jesus was mindful of it, and would get rid of it. But he was not the first to take this stand. Long since the Jewish prophets had laid hold upon the doctrine of love and forgiveness, even of enemies. But in one brief passage of the Old Testament we have an anticipation of this positive aspect of non-resistance which is breath-taking.

If I were asked to name the most beautiful expression of Jesus' teaching on this point, I would turn to St. Paul's great Epistle to the Romans, and read the closing verses of the twelfth chapter—"If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." If there is anything original in Christianity, this would certainly seem to be it. Yet turn to the twenty-fifth chapter of the book of Proverbs, the twenty-first verse, and what do you find? "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; for thou wilt heap coals of fire upon his head." Even in his teaching of love, for enemies as well as friends, Jesus was only faithful to the noblest precepts of the Jews!

All of this shows what Jesus was really doing in his ministry. Not preaching a new religion, but reviving the pure and undefiled religion of Israel! Not starting a movement of revolt against Judaism, but only a movement of reform inside of Judaism! Not forsaking the Jewish synagogue and starting the Christian church, but cleansing the Jewish synagogue, even as he cleansed the Temple of the money-changers! Nothing would have surprised Jesus more than to have learned after his death that his work had led to a new religion largely hostile to his own. To this day he would not have understood the meaning of Christianity and Christian doctrine. Jesus was a Jew, in the great traditions of the prophets. He saw a religion in his time, as Isaiah and Amos and Jeremiah had seen a religion in their time, which had become overlaid and encrusted with a vast growth of theological and ecclesiastical literalism which was fatal to the pure essence of the faith. He found the people beset and betrayed by all kinds of rules and regulations, the minutiae of law and rite, which were killing out the simple practices of righteousness and truth. Worst of all, he beheld a priesthood which was feeding upon the corruption which they themselves were fostering in the worship of Israel. All this he sought to sweep away. "The letter killeth, but the

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(Continued from Page 4)

spirit giveth life!" The Nazarene wanted to find that spirit again. Therefore did he seek, like the shepherd his lost sheep, that great body of Jewish prophecy which was the real religion of Israel as contrasted with the sheer superstition of the priests and Pharisees. So everything that was precious in Judaism came to life again in Jesus. He was teaching what was truest and noblest in the tradition of his own people. He sought for nothing but the restoration of Israel to its true faith. What wonder therefore that he was not original, since he did not seek to be original? "Think not that I am come," he said, "to destroy the law or the prophets; I am come not to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Here was not a Christian speaking, but a Jew. All that was distinctively Christian came later, and was unknown to the Nazarene.

Such is the debt which Christianity owes to Judaism! Not Jesus merely, nor the Bible, the church and the Sunday, but the whole substance of Christian teaching! To take account of this debt is to come face to face with two facts, which I would emphasize in closing:

First, we find here one explanation at least, and a very important one, of why the Christians dislike and persecute the Jews. They hate them and would get rid of them because they are so heavily indebted to them. This is a simple law of psychology, illustrated by the experience of every day. Thus, did you ever hear of a tenant who loved his landlord? Have you ever encountered a borrower who is devoted to the money-lender who has given him money? How often do you see a taxpayer who folds in his affectionate embrace the tax-collector? The publicans in ancient Israel were hated for nothing except that it was their business to receive the taxes for the government. And now the burden has fallen upon the Jews—that they have given so much to the Christians that the latter feel embarrassed and at last outraged that they owe all this to Israel! There are many reasons for anti-Semitism — for tortures and massacres, the po-

groms and exiles, which the Jews have suffered all these centuries from Christendom. The problem is complicated and difficult — the pattern hopelessly entangled. But one strand in the snarl may be unravelled, and that is the one which has to do with the Christian's debt to Judaism. Until that debt is paid, or at least acknowledged, there will be little peace.

The second thing which I would emphasize is this payment of the debt. Is it not time that payment began? And how shall it be done?

First, the debt must be acknowledged, somewhat as I have tried to acknowledge it this morning. Why should not Christians everywhere recognize Jesus as a Jew? Why should they not have the grace to refer to the Old Testament, when they use it, as the Jewish scriptures? Why should they not acclaim the kinship of the church with the synagogue, and of the Christian Sunday with the Jewish Sabbath? As for the Gospel, what would be lost and what not gained, if the Jewish sources of this teaching were at last made plain? All this is not very much, perhaps, in the serious business of paying a heavy debt, but it is at least something. A first step is taken in discharging an obligation when it is acknowledged that it exists.

Secondly, why may we not pay this debt to the Jews by fighting anti-Semitism? All around us rages this noisome and fatal plague. It works its havoc not merely in Germany and Europe, but right here in America. Half-hidden, half-confessed, whispered rather than shouted, taking shape not in hideous persecutions but in countless little irritations and injustices, but none the less fatal as a prejudice which poisons the soul, this curse is our curse, as it is Christianity's curse, and it should be ended for very shame. Here the church, in the very name of Jesus, should take the lead in stamping out this pestilence that devours ourselves as well as our victims. To fight and destroy anti-Semitism—this would be large payment on the debt.

Lastly, as a means of paying Christianity's debt to Judaism, there is the opportunity now abundantly given us to succor the Jewish refugees who wander the world in misery. Christianity has al-

ready done much for these refugees. The Catholics and Protestants of Germany and the occupied countries have lifted up their voices in protest against the Nazi horrors, and on more than one occasion have identified themselves with those who suffered. In England and in this country have Christians given generously in relief, and offered shelter and sustenance to the homeless hordes of Israel. But all that we have done is little enough. More — more, is needed, till every Jew the world around has found home and country once again, his place in the great body of humanity. To succor the Jews in this their hour of greater distress than they have endured since Jerusalem fell to

Titus, this is our pain duty. And it should be our welcome opportunity to discharge the debt which all too long has gone unpaid.

To bring Jews and Christians together, not by converting or merging one with the other, but by reconciling both in their common recognition of that spiritual kinship which makes them one—this is our holy task. To end the injustice and horror of the ages in finding and binding that "unity of the spirit which is the bond of peace!" Already Jews and Christians are one in all that is central to the inner essence of our faith. Why should we not similarly be one in all that is central to the outer relations of our lives? On both branches of the severed

family there rests the obligation to shake off separatism and end isolation—but most heavily and immediately does this obligation rest upon Christians, who have the numbers, the power—and this debt which must be paid!

I keep thinking; as I talk to you, of that great scene in Lessing's drama, "Nathan der Weise" (Nathan the Wise), which touches upon this truth. Some of you may have seen this drama when it was produced in New York this past winter. If so, you will remember the scene to which I refer—that scene where the Christian Friar has just discovered some great deed of generosity and sacrifice which has been performed by the

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Float \$16,000,000 Loan
LONDON—The Palestine Corporation, Ltd., a British-Jewish institution devoted to aiding the development of Jewish industry in Palestine through loans, this week revealed that it has itself secured a loan of \$16,000,000 from friendly British financial circles.

CHRISTIANITY'S DEBT TO JUDAISM; WHY NOT ACKNOWLEDGE IT?

(Continued from Page 5)

Jew, Nathan. In his enthusiasm and gratitude, and desiring to honor Nathan with the greatest praise that he knows how to speak, the Friar exclaims:
"Nathan, you are a Christian.

Yes, I swear
You are a Christian—better never lived."
To which the big-hearted and wise Nathan replies:
"Indeed! the very thing that makes me seem
Christian to you, makes you a Jew to me."

Sam Kroot to Go Into Navy on April 25

Samuel Kroot, formerly of Indianapolis, and now of Columbus, Ind., has been commissioned a lieutenant, junior grade, in the United States Navy and is to report for active duty on April 25. He will report at Princeton, N. J., for indoctrination.

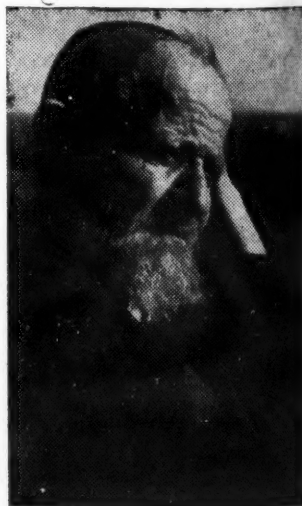
Mr. Kroot, who is a past president of the Indianapolis lodge of B'nai B'rith until a few years ago, was engaged in the practice of law at Indianapolis and served as an assistant prosecutor in Marion County.

Mrs. Kroot and two children, Martin J., and Elaine, will continue to reside in Columbus.

MARION NOTES

Jeanne Roskin has returned home after spending two months in San Francisco, Calif. . . . Mrs. George Zimmerman spent a few days in Detroit visiting her father. . . . Mrs. B. R. Senn and daughter Judy have returned home after spending two weeks in Nashville, Tenn. . . . Mr. and Mrs. Jason Klain spent last week-end in Chicago. . . . Mrs. Leonard Katz and daughter of Chicago are visiting Mrs. Katz's parents, Mr. and Mrs. L. Klain. . . . Mrs. Milton Maidenberger and Mrs. Frank Maidenberger spent a few days in Chicago recently. . . . First Lt. Daniel Resneck has been promoted to Captain. He is stationed in North Africa with the Air Transport Command.

Where?



The age-old question of Whither. Contemplating the years of sorrow and tears in Europe which took lives of more than 3,000,000 Jews, this patriarch, who is now on his way to new life in Palestine, pauses to ask whether everything possible is being done for the rescue of the Jewish people in the grip of Nazi oppression.

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A Mid-Year Jewish Sports Review

By MORRIS WEINER

THE Passover holidays will soon be along, but this year, aside from it marking the midway seasons in the sports parade, it will also serve as an appropriate time for taking our hats off to the boys who are fighting their "biggest" fight and saying a silent prayer for our heroes of the many far-flung battle areas.

To be sure the war and the draft boards have taken many of our performers out of competition. It may have thinned the ranks but by no means has it exhausted them as yet. Last year we paid tribute to Corporal Barney Ross of the United States Marines for his heroic fighting on Guadalcanal. This year the list is so numerous that it would be almost impossible to single out any one man. They are all in there and pitching with everything that's clean and fine and decent. On the Gridiron

1943 proved to be a most difficult year for picking our Jewish All-America eleven. There had been a most miraculous hocus pocus shuffling of players all along the line and if the football fans went bugs trying to follow the teams, it wasn't at all amazing. Take the case of Elroy Hirsch, the super-dynamic dazzling halfback who starred for Wisconsin only a year ago. Elroy would have been the spark and sparkle of the Wisconsin Badgers this season but instead of performing for the Badgers, Hirsch was a Wolverine. The Navy V-12 program got him and he was assigned to a Naval training school—Michigan. And as a result, Michigan loomed as a powerhouse, whereas before it could only be considered a two alarm fire at best. More than that—those schools that had Army training programs with cracker-jack football players in them were out of luck simply because the Army had not lifted its ban against student participation in athletics at these schools and though the furor waged loud and hot, the Army officers just wouldn't relent. But in spite of this, here are some of the names which we picked for your All-American check list back in October, 1943.

End—Lester Salzer, United States Military Academy (Army); Babe Platt, Iowa Pre-flight (formerly Florida); Clem Bauman, Michigan.

Tackle—Lou Feldman, West Virginia; Larry Weiner, Centenary. Guards—Bill Cohn, Santa Clara; Phil Teacher, Brown; Hall Fischer, Southwestern; Marv Pregulman, Michigan; Joe Wolf, Southern California; Ed Spielman, Bucknell.

Backs—Max Minor, U. S. Military Academy (Army); Hal Hamberg, U. S. Naval Academy (Navy); Elroy Hirsch, Michigan (formerly Wisconsin).

Professional football cannot be mentioned without ringing in the usual brilliant playing of Sid Luckman. Sid practically single handed, administered a 56 to 7 defeat to the Giants and went out of the football game as he came in—in a blaze of glory. When we last heard from Sid he was at the Sheepshead Maritime Training Center. Without any dissenting vote, every opposing coach called his field strategy the most deadly and calculating they had ever seen.

Art of Shot-Putting

Last year, Bernie Mayer, the six foot five inch behemoth, was the first Jewish athlete to capture the championship in weight throwing at the National Amateur Athletic Association. This year the top honor went to a 17-year-old Jewish lad named Norman Wasser. Bernie took second place due to an injury sustained while playing ball with the Marines up at Yale.

Handball Monopoly

The one wall handball championship both in the singles and the doubles events have been held by Jewish athletes for the last twenty years. Victor Herschkowitz and Moe Orenstein became the winners and new champions when the titleholders of the National Handball Champions failed to repeat. Victor and Moe defeated the former champs Morton Alexander and Marvin Hecht in the quarter finals and then went on to defeat Joe Garber and Nick Shinkarik—the favorites—in the finals. Today Mort Alexander is serving in Uncle Sam's Army.

Handball fans will be interested to know that former N.A.A.U. Champion Sam Foyer (Brillo) was injured while in service and has been released. No doubt as soon as Sam gets back into condition, we will be hearing from him again.

The Jew and Basketball

When we attempt to tackle basketball we usually run into some difficulty. This game is studded with Jewish luminaries and it's a tough job to sort out the list of "greats." The name of Harry Boykoff, the six foot nine inch giant of the St. Johns quintet, usually comes to mind. Then there are such outstanding players as Hy Gotkin also of St. Johns, Sid Trubowitz of C.C.N.Y., Sid Tanebaum, star of the Violets, and so on down the line.

In the P.S.A.L. division we have Sammy Schoenfeld, Max Zaslofsky, Al Sharenow, Sy Levy, Sam Smolowitz and scores of others.

We realize that many sports have been omitted such as ice-hockey, swimming, skating, not to overlook ping-pong, chess, auto-racing, wrestling and soccer. But these we shall take up in our sports review of the year at a later date.

Baseball

No sporting review can be considered complete without the grandest game of all—Baseball. Jewish lads have shone in this national sport and their names are household words by now. There is Hank Greenberg, Harry Danning and others. Most of them are in the service and this baseball season was a lean one as far as Jewish stars went.

News From Far and Wide

In summing up we feel we should mention a few of our boys and the job they are doing on the fighting fronts.

Football fans will well recall the name of Murry Shubin, former crackerjack Pennsylvania athlete who is now known as Lieutenant (Continued on page 8)

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Speaks On

A Visitor Calls

LONG ago my youngest son said to me: "Every year I open this door but nobody ever comes in. I see only the dark there."

He meant the Seder incident in which he opened the door for Elijah for whom we had the brimming cup ready on the table. He was a literal-minded child who couldn't see the use of opening the door year after year for somebody who wasn't there.

"Well," I replied, "just because you can't see him doesn't mean he isn't there. You can't see the smell of a flower but you know it's there, just the same."

It was a weak analogy and the child was quick to see how faulty it was. He laughed. . . . "I know it's there because I can smell it, just like I know things are there because I can see them. I know it's a fire when I smell smoke."

He had me there. I might have explained that there are such things as ideas which you can't see and that Elijah was an idea, you might say, but that would have involved me in more of the child's questions. He would have asked me why did I have a cup of wine on the table just for an idea. An idea can't drink.

So I dropped the whole matter and said simply, "You just wait. Some day you will see him at the door and he will come into the house, sure enough. You just keep on opening the door at every Seder."

Believe it or not, one Seder Elijah finally did enter our home in his visible person. His moment in the service had arrived and I nodded to the boy and he went to the door saying, "I bet he won't be there." I myself arose with the dignity I have always observed on that occasion; I raised Elijah's cup.

Suddenly a startled shout from the boy: "He's here! He's real!"

I remember not feeling at all excited by reason of this announcement. I had known right along that Elijah was real. I knew he was as real as righteousness, as true as the faith of man in an ultimate time when the world would be more just and lovely, as genuine as the ideals he represented.

"Bring him in," I said as calmly as I might speak in welcoming Mr. Goldberg who, too, is a fine old gentleman.

There stood Elijah at our table.

"This is him," the boy said. "He's real all right."

"Good evening and welcome," I said. I felt I had to explain the boy's excitement. . . . "He didn't believe in you because he couldn't see you."

The old man smiled. I call him old, yet there was a bright, fresh radiance in his eyes, like dawn. I thought of the gorgeous dawn I saw on Nov. 11, 1918. That morning the eastern sky was lovelier than at any dawn I had seen before or have seen since, for that matter. It was the morning of the Armistice.

After I had spoken the ritual words that Hag-gadah provides for the occasion and had offered him the cup, I felt I should say a few appropriate words of my own.

Mid-Year Jewish Sports Review

(Continued from Page 7)

and who holds the distinction of being the best fighting pilot ace in the South Pacific area. This 26 year old lad was a top-notch high school football player as well as a Phi Beta Kappa student at Kenyon College. He shot down five Jap Zeros in a forty-minute fight over Guadalcanal last June to bring his total to seven Japs downed and two probables—the highest rating of any American or Allied fighter on any fighting front.

Small wonder then that the athletic world in which Murray once did his bit is so deservedly proud of so grand a performance. He's been flying since he's been 16 and has been around planes most of his life. He enlisted with the air corps on Jan. 13, 1942, and was admitted to the 13th Air Force. His chief aim in life at the moment is to down 13 Jap Zeros. And, as you may have guessed, his number on his football jersey was—yes sir, Number 13.

Another name which spells "grief" for the Japs is that of Jerry Grieff.

After boxing over 40 contests as an amateur—and in winning the Golden Gloves championship in the light-heavyweight class—Grieff turned Pro. He was an all round athlete playing baseball and football and an A.A.U. champion as well. Today Jerry is leadship navigator with the Army somewhere in the South Pacific.

To these boys and thousands of others who are now serving their country so admirably, hats off and God bless you.

"Sir," I said, "I am happy to welcome you in your visible presence. I knew we would see your reality in time. I told the boy we would. In all the evil years I said to myself that some day we shall see Elijah. The eyes of man were dim with his tears and his heart was dark with his fears. That's why we couldn't see you, I guess."

"We opened our doors in all the years but we could see only the darkness there. The little boy used to say all he could see was darkness at the door."

"The faith of man searched the darkness, and where was compassion and where love and where justice and mercy, and now we've found you."

My boy interrupted: "Yes, I always said I could see only the dark at our door. It was black as night. That's all there was."

Elijah patted the boy's head. It seemed the brightness of his eyes was filling our room. The boy said it looks all lit up here. Elijah said yes, it had been a long time. A thousand years and a thousand years and even a thousand years more had passed since he had gone out to find a place in the hearts of men. People were searching for him in the long darkness all the time, though. He heard the cries of the persecuted and the anguish of the disinherited, crying for compassion and mercy and loving-kindness.

"I was always among them but nobody could see me. Their tears were like a black rain in their eyes."

Often he spoke to them. . . . "Here I am among you. I am here." . . . But his voice was swallowed up by the tumult of war and the screams of the dying and the weeping of women. Sometimes he walked on battlefields between the gunfire of enemies but he had never died.

He had marched along with the soldiers as they dreamed of a good new world without battlefields and they had fallen at his side as they dreamed of this, but he had lived.

"That's the wonderful thing about it all," Elijah said. "I have never died. Men died but their faith went on."

At last he had come to the greatest of the Passovers of all his times. He said it was the great Passover for all mankind. Mankind had been liberated from his slaveries. The slavery of his hate and the slavery of his greed and the slavery of his arrogance. By justice mankind had been delivered; by a justice which to every man gave his due portion.

"Yes," Elijah said, "that's the way it all came out. By justice their tears were wiped away and they saw compassion and mercy and loving-kindness and they knew me. So here I am."

He started to go. The boy said no, please mister, stay awhile with us. You make our house so bright.

Some may wonder how this incident came to befall me. Well, I was in the deep, soft chair in my living room smoking my pipe the other evening; the smoke curled up. . . . But nobody who has read this piece thoughtfully can deny there is considerable truth in it.

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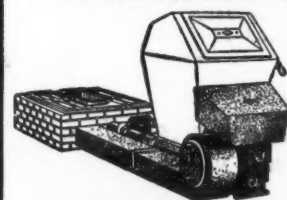
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